

AMERICA

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CONTENTS

	PAGES
CHRONICLE	291-294
EDITORIALS	
The Fourth of July—Flaming Youth and Flaming Colleges—Capitalizing Blood—Uni- versities and the Social Order—Neglecting Dickens and Scott—Unpaid Teachers.....	295-297
TOPICS OF INTEREST	
From Puritanism to Catholicism—The Cam- pus Publication Again—Why Bruening Re- signed—The Father of Catholic Education in Ohio	298-305
POETRY	
Utter Abandon—Nowhereness—The Vanguard —Sea-Folk	300; 302; 307
BACK OF BUSINESS.....	305
SOCIOLOGY	
But They Don't Know.....	306-307
WITH SCRIP AND STAFF.....	307-308
LITERATURE	
With the Librarians	309-310
REVIEWS	310-313
COMMUNICATIONS	314

Chronicle

Home News.—The Democratic National Convention began on June 27 at Chicago. Whereas at the Republican Convention the only issues were the Vice-Presidential nomination and the Prohibition plank, the Democrats were faced with uncertainty over the choice of the permanent chairman, a Prohibition plank, the choice of both Presidential and Vice-Presidential nominations, and the economic planks, particularly that on the tariff. Since every candidate for the Presidential nomination had come out for a plank recommending submission to the States of an amendment for some kind of repeal, discussion was expected to be merely on the manner of submission. For the Presidential nomination, Governor Roosevelt came to the Convention with 485 delegates pledged or instructed or both, out of a total of 1,154, with 577 needed for a majority and 769 needed to nominate. He also claimed 103 other, uninstructed, votes on the first ballot. The various Smith and "favorite-son" delegations together held 389 instructed or pledged, four more than one third. A total of 177 was doubtful, including the large New York and Pennsylvania delegations. Roosevelt's opponents disputed his claim to the 103, and were endeavoring to unite in "stopping" him. The usual threats were made to abolish the two-thirds rule, with small hope of

success. The hope of Roosevelt's supporters lay in the New York and favorite-son delegations switching votes before the end of the first ballot; that of his opponents in "wearing him down" after a few ballots. At the opening of the Convention, Ex-Governor Smith was the central figure, for both his candidacy and his espousal of repeal of Prohibition. The leaders hoped to settle the Prohibition issue off the floor and to capitalize on the economic issues with a definite plan for relief of business.

Echoes of the Republican Convention centered principally around the Prohibition plank. Senator Borah created a sensation when in a speech in the Senate he repudiated that plank and flatly refused to support President Hoover on it. Supporters of the plank were divided between those who claimed a wet and those who saw a dry victory in it. The extreme Prohibitionists refused to commit themselves, pending the adoption of the Democratic plank, but the expectation was that they would support the Republicans.

In its last days Congress was principally occupied with the relief and economy measures, and with the problem of the 19,000 veterans encamped in Washington demanding the bonus. The Senate adopted the Wagner measure calling for a \$500,000,000 bond issue for public works, opposed by the Administration, and for \$1,500,000,000 for loans to States for self-liquidating projects by the Reconstruction Finance Corporation. The House adopted the economy conference report, adding to it the Hoover staggered-furlough plan, bringing the economies to a total of \$150,000,000, which was \$100,000,000 short of the Administration's desires. The veterans' "army" numbered nearly 20,000 and was growing, in spite of some defections and of the Government's effort to disperse it. It had preserved perfect order under command of W. W. Waters, and declared its intention of remaining in the capital until the men had secured the bonus or a job. It gradually assumed the character of an unemployment demonstration after the Senate's rejection of the bonus, but persisted in restricting its members to former soldiers. It expelled all Communistic agitators, and Washington was assured that as long as it retained its discipline it would offer no danger of violence. Efforts were being made to have Congress assume responsibility for it before adjourning. On June 24 the Senate passed without a roll call the whole Wagner bill, which totals \$2,300,000,000 for relief. The bill was then sent to conference, where it had to be compromised with the Garner bill calling for \$2,290,000,000.

Chile.—After the overthrow on June 16 of the junta dominated by Col. Marmaduke Grove, Señor Carlos Dávila assumed control and immediately announced that Communism had been eliminated and that the moderate policy proclaimed shortly after the fall of President Montero would be carried out. Colonel Grove, several members of the Cabinet, and 5,000 Communists were jailed after their arrest, and the Provisional President issued a statement promising to call a Constitutional Assembly at an early date to plan a new political Constitution based on a Socialistic organization of the State. Finance Minister Zanartu also gave a statement to the press with reference to Cosach, the American-controlled nitrate monopoly. It had been organized by agreements which could not be violated, but which, he said, could be altered. His Government's purpose would be to preserve its rights to its natural resources without assuming any responsibility for the operation of the nitrate plants. However, action would be taken only after a long and careful study of the problem. Despite persistent reports of counter-revolts by armed forces on behalf of Colonel Grove, Señor Dávila declared that a united country stood behind the Government. Martial law was declared throughout the nation, however, on June 20 to combat the anarchy and the revolutionary strikes fomented by what the Junta described as "Communitistic politicians." United States Ambassador William S. Culbertson submitted a formal note to the Government requesting protection of American lives and property at the Braden copper mines at Teniente, owned by the Guggenheim interests and said to be worth \$100,000,000. He stated that "anti-foreign" disorders had been threatened there, and that the police would be unable to deal adequately with the agitators should the riots ensue. Under repeated rumors of further mutinies in the army the martial law was made more stringent. At Santiago a curfew was ordered at 10 P.M. with lights out, traffic suspended, and citizens forbidden on the streets. Marines were landed at Valparaiso. Late dispatches reported that all the railroads were controlled and operated by the army.

Czechoslovakia.—Fear of further Slovak complications was aroused by the "capture," at its last general meeting on May 12, 1932, of the Matica Slovenska, the principal cultural institution of the Slovaks, by Msgr. Hlinka's Slovak Popular party. The new guides of the institution's destiny might, it was feared, raise a storm over the Slovak orthographical dictionary which had been approved by the former directors.

Finland.—Dissatisfaction was reported concerning the new arrangements for selling drinks under Government auspices, on the score that the regulations were excessive and unfair. Complaint was made that the consumption of beer and wine was discriminated against to the favor of distilled liquor; also that the days and hours allowed for purchase were unduly restricted. Increase of drunken-

ness, however, was not reported.—A new uprising was reported at the scene of the former Fascist revolt.

Germany.—Germany waited as the stronger Powers in Europe struggled at Lausanne to find a suitable proposal for an agreement on reparations. The German people from Right to Left were united in demanding the scrapping of political War debts. Speaking on the radio to the whole nation, the Chancellor pleaded for united sentiment and action in securing relief from reparations and the disintegrating influences of bitter conflicts at home. Chiding the opposition, he declared that "Germany is passing through a crisis, not only economic but spiritual," adding that domestic political struggles beyond a given limit were not a "civic contest" but "political blindness."

The Nazis continued to be the storm center, keeping Baron von Gayl and the Von Papen Cabinet in constant turmoil. Not placated by the removal of General Groener and Chancellor Bruening, they demanded the fulfilment of the decree restoring all privileges to the storm troops of Hitler. What was granted by the Reich in an executive decree, many of the States rejected, claiming their right of self-government in the matter. Particularly, Bavaria and Baden refused to recognize the National edict and passed severe laws of their own forbidding the wearing of party uniforms within their territory. The dispute was referred to the Reich and a conference between Minister of the Interior von Gayl and the State Ministers of the Interior was held. A deadlock was expected, but was averted when Baron von Gayl contented himself with pleading with the State Ministers to have their Governments make their laws conform to the emergency decree. The Cabinet seemed undetermined to impose its will by another executive decree, and it was hoped that the difficult matter might solve itself.

The Hitlerites scored another victory in the Prussian Diet, electing Hans Kerrl to the permanent Presidency and Wolfgang von Kries, a Nationalist, to the Vice Presidency, thus removing Ernest Wittmaack, the representative of the Socialists, the second strongest party in the Diet, and wrecking a tradition. The line-up of the new Diet encouraged the Farmers' group, with sixty-two representatives, the second largest occupational group. In most of the larger cities, particularly in Berlin and Munich, street fighting between the National Socialists and the Communists kept the police and the Reichswehr busy. Many, including an American student, were injured and sent to hospitals.

Hungary.—Premier Karolyi succeeded in placating the agricultural group of his coalition Cabinet by securing an agreement from the banks that they would not press agrarian debts until Autumn. As had been rumored, the Premier offered his resignation but it was not accepted, and efforts were being made to keep him in office until the matter of debts and trade relations could be settled at

Martial
Law

Economic
Crisis

Nazi
Demands

Hitlerite
Victory

Slovak
Culture

Wet Law
Workings

Karolyi
Continues

Lausanne. Much opposition was aroused when it became known that Count Bethlen, now returned to political life, might be the new Premier.—In the Hungarian Chamber of Deputies Zoltan Mesko presented the program of the Hungarian National Socialist party, much like that of the Hitlerites in Germany. National in spirit, it demanded that only those of Aryan or Turanian descent be eligible for citizenship, and that severe penalties, including the death penalty, be given for anti-political activities.

Ireland.—Dublin was a city transformed during the week of the Thirty-first International Eucharistic Congress. Every street, large and small, every byway and alley was gaily adorned with flags, bunting, and streamers of a religious significance, with altars, shrines, holy pictures, and statues. All the churches put forth their richest adornments and, in the Fifteen Acre tract of Phoenix Park, the high altar turned the huge space into an open-air church. The Papal Legate, Lorenzo Cardinal Lauri, who had been accorded the highest diplomatic honors by the Italian Government on his departure from Rome and had been given ovations in London and Chester on his way, was received at Dun Laoghaire, on June 20, by President De Valera and Lord Mayor Byrne. The eight-mile journey to the Pro-Cathedral in Dublin was a festal procession. At the doors of the Pro-Cathedral, the entire Irish Hierarchy, headed by Archbishop Byrne, welcomed the Papal Legate, who then proceeded into the Church, where Cardinal MacRory awaited him. Services in anticipation of the Congress were then held. On Tuesday afternoon, the Irish Hierarchy held a reception to Cardinal Lauri at Blackrock College, and in the evening, at Dublin Castle, President De Valera and the Government formally welcomed the Legate at the State reception. Governor-General MacNeill, whom the Government refused to invite to the State reception, was the host to his Eminence at a dinner on Wednesday. Among the other Cardinals present, in addition to the Papal Legate and Cardinal MacRory, were Cardinal Hayes, of New York, Cardinal O'Connell, of Boston, Cardinal Dougherty, of Philadelphia, Cardinal Lavitrano, of Palermo, Cardinal Verdier, of Paris, Cardinal Bourne, of London, Cardinal Hlond, of Gniezno, Cardinal Van Roey, of Malines.

At the official opening of the Eucharistic Congress on Wednesday afternoon, June 22, Cardinal Lauri read a special message from His Holiness to the people of Ireland and imparted the Apostolic Benediction. The Pro-Cathedral was filled with the clergy of all ranks, with the State officials, and distinguished visitors. The services were carried by loud speakers to the streets without, which were jammed by hundreds of thousands of the Faithful. Midnight Masses were celebrated in the churches throughout the diocese beginning with Thursday morning. Then followed the succession of religious celebrations as announced in the schedule in these columns last week.

While political matters in Ireland were superseded by the Eucharistic Congress, they were having their reactions

in London. President De Valera's note, following the breakdown of personal negotiations between the two Governments in London, was received in time for the renewal of the sessions of Parliament. As reported by the *New York Times* representative, the note called for a Republic of United Ireland, including both the Free State and Northeast Ireland, and associated "in some circumstances and for some reasons" with the British Empire and with the King as the head of the association. President De Valera, in his latest communication, treated of the payment of the land annuities and made no reference to the Oath dispute. He suggested arbitration of the land-annuities question, but laid down as a condition that the arbitral commission created to adjudge the matters under dispute should be composed of members holding no allegiance within the British Commonwealth. The London Government, with J. H. Thomas, Secretary for the Dominions, as the spokesman, indignantly rejected the proposal of a non-British arbitral tribunal. The Government was supported by all the Conservatives and Liberals; Lloyd George, in his defense of the Government view, delivered a violent attack on Mr. De Valera and his attitude at the time the Anglo-Irish treaty was signed. The Labor members were in opposition, Sir Stafford Cripps, former Solicitor General, declaring that President De Valera had every legal right under the statutes of Westminster to act as he had in regard to the Oath and the annuities. His allegations were not contradicted. In Ireland, the Fianna Fail Government reiterated its intention of not forwarding the annuities, amounting to £1,500,000, due on June 30. The British Government was prepared to retaliate by seeking powers from Parliament for the imposition of economic and tariff pressure. Meanwhile, grave speculations were made in both capitals, and in Ottawa, about the lessened prospects of some accord being reached at the Imperial Economic Conference.

Mexico.—The persecution of the Church continued unabated. The Auxiliary Bishop of Guadalajara was arrested for crossing the street in his robes to attend the commencement of the Jesuit college. Spies were everywhere set to report on unregistered priests exercising their sacred functions. Several new States passed laws restricting the number of priests, the total of such States being nine. The State of Vera Cruz contemplated a new law outlawing all priests owing "allegiance" to a foreign spiritual power, hoping to create a schismatic movement. Riots and attempted church burnings occurred. Meanwhile the country was being scourged with earthquakes and floods. A series of earthquakes centering in Colima and also felt in Jalisco killed many people and did immense damage. On June 22, a tidal wave from an earthquake in the Pacific swept over the resort of Cuyutlan, destroying that town and killing at least 100 people. In central Mexico a prolonged drought killed all the crops and wrought havoc among the live stock. This foreshadowed large importations of foodstuffs to take care of those rendered destitute.

Deadlock with
British
Government

Legate
Welcomed

Religious
Persecution

Formal
Opening

Russia.—Severe measures were threatened by the president of the Supreme Economic Council, Gregory K. Ordjonikidze, against the heads of factories supplying material for automobile trucks unless they delivered their quotas not later than July 5. Four steel plants were publicly censured for "extremely unsatisfactory accomplishment of work." Figures were published concerning the shortcomings of the Stalingrad steel plant.

Small Quotas

Spain.—The Treasury of the Republic confiscated former King Alfonso's private fortune on June 19. His palaces and landed estates had been taken over by the revolutionary Government more than a year ago. The value of the stocks, bonds, and other movable properties expropriated last week was set at \$3,000,000, and consisted of more than \$250,000,000 in cash and of other possessions worth \$500,000. The Treasury director announced that the money and bonds would be attached to the Treasury and the properties to the State. A number of historic relics found in a strongbox in the palace were sent to the national museums.

Alfonso's Fortune Confiscated

Disarmament.—On June 22, President Hoover offered a sweeping proposal for an all-around reduction by nearly one-third of the world's land, naval, and air forces. This would save, he estimated, from \$10,000,000,000 to \$15,000,000,000 during the next ten years. Reduction should be upon the basis of the Kellogg-Briand pact. Land, air, and naval forces should be reduced in conjunction with one another. All tanks, all chemical warfare, and all large mobile guns should be abolished. Armies should be reduced to the status required for keeping internal order, plus a defense allotment based on a one-third reduction. All bombing planes should be abolished. With regard to naval forces the President proposed that:

Hoover Proposal

The treaty number and tonnage of battleships shall be reduced by one-third; that the treaty tonnage of aircraft carriers, cruisers, and destroyers shall be reduced by one-fourth; that the treaty tonnage of submarines shall be reduced by one-third, and that no nation shall retain a submarine tonnage greater than 35,000.

Relative naval strengths would be on the principle of existing treaties.

The President's proposal was read to the full commission at Geneva by Ambassador Hugh S. Gibson. Senator Henry de Jouvenel, of France, had somewhat paved the way by proposing all European air armaments should be subjected to international control; plus strict limitations on aerial bombardment. In France, the Hoover plan was received with divided opinions. The entire Right press attacked it as unwarranted and without assurance as to War debts. The security issue was expected to be raised. Some of the Left press was more favorable. British and German comment was sympathetic. Italy announced through Foreign Minister Dino Grandi that she accepted the plan "entirely and in all its parts" completely and unconditionally. The United States Congress in general

Reactions

was favorable. Countering reports from Geneva that France would demand some kind of security treaty as a condition for accepting the American arms-reduction program, press statements, apparently authorized, came from Washington denying that the United States would, under any circumstances, consider entering into such an agreement. The American attitude was that France would gain the greatest security precisely by the adoption of the Hoover plan.

International Economics.—At the international conference on debts and reparations at Lausanne, France indicated on June 21 that she accepted the suspension of reparations for a few years, but rejected cancellation. She asked that at the end of the period of suspension payment be resumed on a reduced scale commensurate with any reduction accorded the European debtors by the United States. Germany presented to the conference on June 22 a memorandum suggesting that in return for the cancellation of reparations she would be ready to engage in close economic cooperation in the interest of general recovery, with frequent meetings among the nations' Ministers of Industry and Trade that would help to establish a common policy. The following day the British memorandum suggested that there must be a final settlement, such as to restore confidence, and that German payments should not interfere with her recovery. A five-year economic pact was proposed to the Conference by the German delegation.

Reparations Proposals

A resolution was adopted on June 17 by the principal conferees, Great Britain, France, Italy, Belgium, and Japan, authorizing the suspension of reparations and war-debts payments during the period of the conference. On June 21 Secretary Stimson issued a formal denial that the American Government or its representatives had had any negotiations or made any suggestions as to debt questions at Lausanne or Geneva.

Debt Payments

Very few people are acquainted with the story of the Kensington Stone, found in Minnesota and dating back to the fourteenth century. Next week John LaFarge will tell its history and its significance in "The Medieval Church in Minnesota."

When the claim of Maryland to be the pioneer in religious liberty in this country was challenged, D. C. Lawless remembered that Henry Cabot Lodge had written a "History of the English Colonies." What he found there will be related next week in "Maryland Religious Liberty Again."

By contrast, Lawrence A. Fernsworth will also write about liberty—in Spain. How the new era of freedom, much vaunted in the press, is operating, will be told at first hand in "The Age of Liberty in Spain."

Other features will be "Shackling the Schools," by Wilfred Mallon, and "The Wolf at the Door," by B. Holmes.

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The Fourth of July

FOR many years July 4 has been a schoolboys' saturnalia, a day on which our juniors are permitted to set aside the law and the statutes, to the end that they may unloose from the elements of fire and air a noise like unto mighty thunder. To their elders, it has meant a day in the country, or a day devoted to puttering about in the house or the garden.

But, if the historians are to be trusted, it was not ever thus. The chronicles of New England, the diarists of the Atlantic States, the school and town records of the West, show that from the early decades of the last century, the Fourth of July was set aside principally as a day for the solemn commemoration and reaffirmation of the principles of the Declaration of Independence. Every member of the community would repair to the town hall or the village green, or, if the city or village was the site of a college, the people would gather there, to listen to the reading of the Declaration, and to an oration explaining and defending its principles. The celebration of the Fourth of July meant that every American heard the story of the movements which brought his Government into existence, and once more pledged to it his faith and his allegiance.

Today, it would seem that the Tammany Society in the City of New York is one of the few societies in the country which perpetuates this ancient tradition. The change in the manner of the celebration is indicative of the change in the spirit of our people and, by consequence, in the spirit of the Government. The Declaration reflects the belief of a people who held that in the hands of God is the supreme governance of men and of nations. In language of singular terseness and power, it affirms that every man has rights which are inalienable, since he has been endowed with them not by any man, or by any government, but by God Himself. It was written for, and proclaimed by, a people who held most emphatically that

man was not made for the State, but that the State was made for man; and it sets forth the bases on which alone just governments rest.

Unfortunately, the men of this age are not prepared to admit that God governs the world, since they are not sure that there is a God. Consequently, they have scant regard for the rights with which, it is alleged, this God has endowed every man. With God out of the reckoning, and with the natural rights of man overridden, we have come to the principle of the supreme power of the State, under which the individual has no rights but, at best, revocable concessions from this omnipotence. No longer can the citizen rate the State as a creature of God, formed to his uses. Man is, rather, for the State, and not the State for man.

Rejection of the fundamental principles of the Declaration has followed fast upon rejection of the principles of Christianity. Christianity and the Government founded by our fathers are separated from the Hegelian State by an impassable gulf. When loyalty to Christianity grows weak, loyalty to the principles of the Declaration falls away.

But it is proper that we approach the day in a spirit of courage. Resolutely setting our faces against the iniquities that have debased government in this country, we shall yet be able to declare that this Government, founded, as we reverently believe, for the glory of the God of nations, and for the true welfare of our people, shall endure to bless our children and our children's children, throughout uncounted generations.

Flaming Youth and Flaming Professors

SOCIAL and religious conferences have become fixed stars in the college firmament. Sometimes they are conducted by the faculty; at other times by the students. But all are interesting, even to the general public, and some are what the newspapers term "sensational."

Not uncommonly the professors refer learnedly, but in a tone from which contempt has not been wholly excluded, to "a tribal belief." This tribal belief is what Christians term Faith in God, a loving Father, and trust in Him. In its place, the professors set up belief in themselves, a gloomy creed, with small promise of redemption from the doubts that torment the individual, and from the evils that afflict society. Not infrequently, the students take pattern from the professors. Blasphemy, always offensive to the cultured mind, is doubly repulsive when it comes from the mouth of babes. At other times, however, they seem to be seeking God, if haply they may find Him. But, shepherdless, they wander among the thorns and the briers of the desert.

It is encouraging to turn, by way of contrast, to similar meetings under the auspices of Catholic colleges. Two weeks ago, a conference of this kind was held in Chicago, under the leadership of the Rev. Daniel A. Lord, S.J., of St. Louis. These young college men and women face social and moral problems with neither doubt nor denial, but with faith, and with confidence in the power of the race, under God, to solve them. "Amid the stories of flaming youth," said Dr. George H. Derry, of Marygrove

College, Detroit, "it is refreshing to hear student after student express firm convictions, and set forth practical plans for relating religion to the lives of the rising generation."

Flaming youth, they are, these young people. But because of their Catholic training, they flame with faith in God, love of man, God's image, and confidence that with Him they can do all things.

Capitalizing Blood

ONE effect of the economic depression is marked increase of a sin which calls upon the God of justice for vengeance. Not long since, according to a social worker in charge of a volunteer employment agency in New York, a woman of means requested that a man be sent to her house, since she had work for him. The work, it seemed, was to wash the windows, scrub the floors, beat the rugs, clean the house from roof to cellar. The director calculated that this job meant about two days' work, and since the recompense was to be just fifty cents, he refused to send a man. Such an offer is simply an attempt to defraud a worker of his just wage, by taking mean advantage of his destitute condition. Nothing short of invincible ignorance can excuse this grave violation of the law of God from the guilt of serious sin.

Volunteer employment agencies in all parts of the country are meeting cases of this kind. Prospective employers seem to believe that men and women who are starving ought to work for a few pennies a day, or for nothing at all. Instances are known to this Review of men engaged in the hard, exhausting work of washing dishes in a large restaurant, for from ten to fourteen hours a day, for which the worker gets nothing but his meals. Other men and women are employed in apartment houses, not for pay, but for permission to sleep in the cellar. We do not refer to instances in which employers, who themselves have little or nothing, offer what they can, not because they need a worker, but to afford some small aid to the unemployed. Our denunciation is of plain downright oppression of the destitute by employers who while they could pay, prefer to guard their capital by capitalizing the blood of the poor.

Among these fiends no Catholics, we trust, are numbered. But should our trust be ill-founded, we warn them that the vengeance of God will come upon them, and that the best they can hope from an all-merciful God is some fearful disaster that, by turning them to repentance, will save them from the fires of Hell. For nothing is clearer in Holy Writ than the heinousness of the crime of oppression of the poor. It outrages the dignity of man which, as Leo XIII has written, the Eternal God Himself respects. It blasphemes the plain teaching of the Saviour who not only bade us love all men as ourselves, but enjoined a special duty to all in extreme want. It debases and hardens the heart of the guilty, and is the fertile source of moral degradation in its victims, and of disorder in the State. God hears the prayers of His oppressed children, the poor, and that is one reason why God's saints and heroes have ever valued their support. In them He sees His only-begotten Son, poor and in labor,

from Bethlehem to Calvary. They are His beloved children, and when the cruelty of men who take advantage of their need, cries out to Him, He will Himself become their avenger.

Our Republican brethren have already begun to speak of "the late depression." May God grant that the happy scene upon which their eyes now feast be a reality and no political mirage. But if in truth the depression has been succeeded by general prosperity, let them join with all good men to conserve what labor has fought for in the past, and with us take effective measures to prevent the establishment of oppression of the poor as a principle in American industrial life.

Universities and the Social Order

THE retiring chancellor of New York University, Dr. Elmer E. Brown, has announced that the university will call a conference of educators, scientists, and publicists next November, to discuss "The Obligation of Universities to the Social Order." An advisory committee has been appointed from among the presidents, chancellors, and deans, of twenty-four American universities. The one Catholic member is the Rev. Aloysius J. Hogan, S.J., President of Fordham University.

With the purpose of this conference, we are in complete harmony. Educators, in this country, at least, have never agreed even upon the meaning of the terms used to express the leading topic of the conference. Every man has abounded in his own sense, and with his own choice of means to contribute to the perfecting of the social order, has labored to purify and to increase the power of what his own school or system had to offer. But, as Dr. Brown in his reference to "the case in which human society the world over now finds itself" suggests, the sum of all contributions has been proved inadequate. Science, he asserts, has released forces in human society which have not as yet been mastered for the common good, and the universities "in which science has been chiefly cultivated have, accordingly, had their part in producing the maladjustments which disturb the world today." But the cure for evils brought on by science is, he thinks, "more science," as the cure for part knowledge is "more knowledge."

The conference will doubtless range over a wide field. But in our judgment, it can find in Dr. Brown's preliminary statement, the answer for which its members are seeking. The "more science" demanded is "a science of mastery," a spiritual mastery enabling man to control the forces now at work in the race, and to direct them to the common good. It will be said that nothing less than this has been demanded by the Universities since first they began to realize their duty of leadership. That is true. But they have failed, and in a correct sense failure was inevitable. In an often misquoted and oftener misunderstood passage St. Augustine has said that it hath not pleased God to convert His people solely through dialectical means, but He hath spoken to them in many ways. Education, as such, is not the sole agency of social reform, and we demand more from the universities than they can give when we ask them to renew the face of the earth.

They are but one means to that end among many. Unless they join hands with religion, the most powerful of all the forces animating mankind, they are powerless.

With Dr. Brown's call for more science and more knowledge, we are content. Both must increase from day to day. But let us be sure that what we enshrine is science, and let the knowledge that is "more," range from the earth to Him Who created it.

Neglecting Dickens and Scott

IN a review of Mrs. Pope-Hennessy's life of Sir Walter Scott, appearing in the *London Month* for June, R. Steuart writes, "Scott and Dickens are under the same ban: they are not read." All that Father Steuart will admit is that many people have "some confused awareness of *Pickwick* or *Oliver Twist*, of *Ivanhoe* or the *Lady of the Lake*." And this in England, where, we thought, these things were better ordered!

Had the criticism been applied to the denizens of these benighted States, we should have hung our heads, and admitted that it was just. In the United States the demand for the works of Scott and Dickens is so constant that a publishing house with a good edition of either master is assured of an unfailing income. But, while we buy the books, we do not read them. We use them, quite commonly, as ornaments. Children at school do not read them, either. They peruse the words of the texts, "look up" the cross references, read a digest of the "story," and then face the examiners with pens that are flowing or tongues that are facile, but with brains that are ignorant of Dickens and Scott.

The prospect is indeed dark for Scott and Dickens. We neglect them, and it is probable that we shall continue to neglect them. Are the teachers at fault, or those wise schoolmen who draw up programs and syllabi? It would be rash to answer, but at the time of our National Educational Convention, it may be profitable for schoolmen and teachers alike to examine their professional consciences. Besides Scott and Dickens, what else do we neglect?

Do our colleges neglect Latin and Greek? In some of them Greek is no longer neglected, since it was ousted years ago. But what of Latin?

In his essay, "War on the Classics," in the same issue of the *Month*, Father Cyril Martindale, S.J., writes, "Catholic colleges in the U. S. A. are putting up a very dogged fight for Latin." Let us all hope that Father Martindale has not been deceived by appearances. But in any case, we may well ask if we are fighting for Latin as valiantly as we should. Incidentally, Father Martindale points out that Nationalism and Internationalism, of the wrong sort, always show themselves, "at least partially, in a language-quarrel which in the long run is anti-Latin." Soviet Russia, "in the reshaping of human society," to quote from a propaganda leaflet, scorns the humanities and bans the classics.

That is one point of the examination of conscience.

In the next place, are we doing all that we can to teach our young collegians that the "*Rerum Novarum*" of Leo XIII and the "*Quadragesimo Anno*" of Pius XI pro-

pose principles of Catholic Action, and impose duties that bind in conscience? Or do our bachelors leave with nothing but a vague impression that every now and then the Popes write pious exhortations about matters with which religion has no real concern?

It is laboring the obvious to insist that if our young people do not learn social science in a Catholic institution, they will probably be guided by a set of axioms charmingly elaborated by the utterly pagan social science which is presented by non-Catholic authorities. An apology is due the pagan: if he knew little of charity, he often strove to base his ethical and social notions on a rude sort of justice. What too often is accepted as social science, knows nothing at all of charity, and replaces justice by self-interest or expediency.

Not to make this examination of conscience too long, let us end by asking what has been done for our underprivileged children. That question can be answered after no long searching. Let it be followed by another, "What can we do for them?"

It is deplorable that Dickens and Scott are neglected. But it would be most mournful were we forced to confess that the classics, social science, and the underprivileged child, are also neglected.

Unpaid Teachers

FEW among the millions of the unemployed are in a more pitiable plight than that of the public-school teachers in Chicago. Unpaid for many months, the sum now due them in salaries is in excess of \$20,000,000. The city is unable to borrow a penny from the banks, and as a last resource has appealed to the Reconstruction Finance Corporation at Washington.

The financial government of the public schools, particularly in the larger cities, is becoming a national scandal. Municipalities appropriate more money for the schools than for any other single purpose, but no expenditure is so carelessly supervised. Millions can be had for administration and construction; costs are secondary; we must have the best. But the salary scale for teachers, especially in the elementary grades, is cut to the lowest figure. The contractor who puts up the building is the first beneficiary of the public funds. The teachers, without whom the structure is only so much steel and marble, share in what is left.

In usefulness to the State, no public official surpasses the teacher. In this country, wedded to secularism in education, the value of a good teacher is beyond calculation. The one reason why this education has not worked out to the limit of the evils inherent in it, is found in the many public-school teachers who are better than the system with which they are connected. What the system omits or denies, they strive, often with success, to supply.

The fundamental trouble is that while the schools are administered by politicians, few teachers are politicians, and good teachers never are. The Chicago teachers are in distress chiefly because those who should have defended them thought it more profitable to sit in at a grimy political game. Teachers in other cities may find themselves in no better condition before this depression passes.

From Puritanism to Catholicism

STANLEY B. JAMES

AT the moment of writing, Dr. Orchard, known as the most brilliant and eloquent of British Non-conformists, is in Rome, whither he has gone to make his submission to the Catholic Church. On account of the position he has held among English-speaking Protestants, the event has peculiar significance. It is a little unfair to speak of him merely as a preacher. He is a theologian of wide learning and with penetrating insight. His monumental work on "The Foundations of Faith" is the most systematic attempt that has been made of late to set the Protestant house in order. Nevertheless, it is as a preacher that he has been chiefly known. His fame in that respect has prompted numerous invitations to visit the United States. Quite recently he was offered a position on the teaching staff of Harvard University. During the holiday season, his church in the West End of London was thronged by visiting Americans. In spite of a determined attempt to avoid newspaper publicity, there is no figure in the ecclesiastical world to which he has belonged that has excited the same amount of public interest. Although he is not what would be called a popular preacher, the magnetism of his personality has made him an outstanding figure. The present writer, before he himself took the step which Dr. Orchard has now taken, worked side by side with the minister of the King's Weigh House church as a colleague, and it is on the experience thus gained that the remarks which follow are based.

It is especially necessary to make clear the fact that, in his Rome-ward pilgrimage, extending over many years, the convert has represented none but himself. Comparisons will be made between the long-drawn-out struggle in which he has been engaged and that which preceded Cardinal Newman's conversion. It is an indication of the estimation in which Dr. Orchard has been held that such a comparison should be instituted, and there are not lacking points of resemblance.

But there is one difference between the two men which deserves attention. Dr. Newman was hampered by the articles and rubrics of the Established Church of England. He had to manipulate a more or less definite body of teaching and adapt traditional practices. And he spoke for a considerable body within the Establishment which looked to him for guidance. He was the head of a movement and as such was bound to consider other points of view beside his own. This has not been true to any extent of Dr. Orchard. He has belonged to the most loosely organized of all Protestant bodies. Congregationalism has no official Creed obligatory on all its members. There is no authority which can regulate the practices adopted in its churches. The individual minister has no check on his departure from Congregational tradition save such as may be offered by his own congregation. This has given Dr. Orchard a liberty which Newman never enjoyed. He has had no bishop to consider. Consequently he has enjoyed a freedom in adopting Catholic practices beyond

that of even the most advanced Anglo-Catholic. The service of Benediction has been frequent at the King's Weigh House, and Confessions were regularly heard. Moreover, the theology taught went as far as was consistent with independence of Rome. Dr. Orchard even affirmed that the Infallibility of the Pope caused him no difficulty. This state of things, while it relieved him of much which hampered the famous Anglican convert, undoubtedly delayed his progress. The very individualism of the pilgrimage which has just ended has made it longer than otherwise it would have been.

There is an important corollary from the difference between the two converts here noted. Dr. Newman was followed into the Catholic Church by other notable men in his communion, and the movement which he had led and moulded remained to affect deeply the whole character of Anglicanism. He was the representative of a school of thought which outlasted his own secession from the Establishment and has continued to change, in a Catholic direction, the thought of those he left. His influence is still potent in prompting conversions from the Anglican Church. There is a sense in which he was not so much the creator of the atmospheric changes which took place in the Establishment as their barometer.

Nothing of the sort can be said of Dr. Orchard. It would be a grave misunderstanding of the position if anyone were to argue from his conversion that the Puritan section of the Protestant world from which he has come was, to any degree, prepared to follow him. There is not the least ground for asserting that Congregationalism and kindred sects are responding to Catholic influences and are experiencing or are likely to experience something similar to the Oxford Movement in the Church of England. In no sense is Dr. Orchard representative in the way in which Dr. Newman was. Some few members of his former congregation may follow him, but there will be no secession from the body as a whole. Even the King's Weigh House itself, the church in which he has ministered for eighteen years, will now revert to the traditional Nonconformist type. His successor, it is understood, will be a well-known Methodist, innocent of Catholic leanings.

So far from Dr. Orchard's individual action being a premonitory sign that British Puritanism is developing Catholic sympathies, the very reverse is true. It is here that the wider significance of the step he has taken is to be found. It was the hopelessness of the outlook among dissenting sects which was one of the decisive factors in bringing about his resignation of the Weigh House and subsequent journey to Rome. When that resignation was first announced, the Secretary of the church informed a representative of the press that, among the reasons for the step taken, was

The defeat for the time being of the earnest attempts and prolonged negotiations on behalf of Reunion, and the misunder-

ing of our attempts to combine the differing forms of church worship and order resulting in an isolation, which is not and never has been the aim of the King's Weigh House church.

The meaning of this is clear: on account of his tendencies toward Rome, Dr. Orchard has been cut off from his co-religionists. Proud as they are of their "freedom," they have not been able to tolerate one who openly taught Catholic doctrine and indulged in Catholic practices. The intransigence of Puritanism has proved insuperable. It has definitely rejected a leader who looked to a reconciliation which should repair the breach of four centuries. Even Dr. Orchard's brilliant gifts could induce no softening in this attitude. Under the circumstances, it is scarcely too much to speak of his resignation as an expulsion.

It is well that we should realize the truth concerning this section of the religious world. The introduction of more seemly methods of worship, the softening of old controversies, and the appearance of a desire to understand the Catholic position are apt to mislead. The writer himself in former days was misled. The "Free Catholic" movement, to which both Dr. Orchard and himself belonged, seemed to indicate a real change of heart. Some at least appeared to have realized the loss incurred by the wholesale repudiation of a sacramental religion and to be making such amends for it as were possible. But the fact that some members of the "Society of Free Catholics" were Unitarians awakened suspicion in at least one mind. Further experience proved that little more than esthetic reform in the matter of worship was intended. So dilettante a movement could not long deceive.

The truth is that modern Puritanism, despite an appearance of greater urbanity, has hardened in its attitude toward Catholicism. Instead of moving toward the Faith, it is moving toward a more and more outspoken Modernism. The younger men are concerned with social ethics and psychology. They have given up theology as an insoluble problem. Ecclesiastical organization is decided on grounds of expediency. Metaphysics have long ago ceased to claim any serious attention. Sacramentalism, in any orthodox sense of the term, has no defenders. All the relics of a full-blooded Christianity that one can discover among many of the younger generation is a sentimental attachment to the person of Jesus and a desperate attempt to uphold what is regarded as the teaching of "the Sermon on the Mount." But the discerning can see that even these fragmentary survivals are temporary. Under a surface of complacency, an intellectual chaos prevails which may any day wreck what little stability still remains.

It is that fact which affords us our only hope in looking to this section of the religious world. There will be no corporate movement. Individuals like the famous Congregationalist convert will "come over." But they will do so, not in virtue of any tendencies in the bodies with which they have been identified, but for the opposite reason. Like Dr. Orchard, they will embrace Catholicism because nowhere else do they see the prospect of preserving traditional Christianity. The pilgrim who has been the last to reach Rome is one more testimony to the fact that the Catholic Church is the sole guardian of the Faith.

The Campus Publication Again

KENNETH R. MARLEY

IT is now almost four years since Charles Phillips wrote in *AMERICA*, "The campus publication is really a more serious thing than most people think." That indeed is true, particularly of the periodicals of Catholic universities, colleges, high schools, and academies. This seriousness lies in the fact that what the student writes reflects his ideal, his view of life, and what appears in the columns of the publications of any institution as a product of student thought ought to reflect the ideals and purposes of that institution. Behind the ten-line editorial, the stanzas of verse, the humor column, stands the school, every inch responsible. In journalism it is responsibility that matters. What frightens and disappoints us about the secular press today is its absolute irresponsibility to the only code that really exists—the Commandments.

Now if there are to be any journalists in the future who will be conscientiously interested in printing only news that is fit to print for any one of a hundred ethical reasons, we have a right to look for them in the number of those who are now writing in Catholic-college publications. Recently a cut has made its appearance at the head of the editorial page of several of these journals. A luminous cross lights the legend, "Catholic School Press Association." And from this light of truth roll back the clouds of error, sin, and all things noxious to true culture. A fine symbol truly. I have little knowledge of the organization of this association, but the need of such is clear to me, and its purpose is likewise, on no other evidence than that of its name.

There are a number of scholastic press associations at the present time. They frequently have affiliation with some State university. Through an official organ they furnish members with practical suggestions and ideas. Everything that can come within the purview of a collegiate editor is subjected to helpful criticism and the paper generally improves as the advice is followed. The *Scholastic Editor* is one such magazine. Many a group of school newspapermen and women has profited by its recommendations and been stimulated by its contests. However, such agencies can be only partially helpful, since they lack appreciation of the Catholic spirit.

The young Catholic editor is responsible not merely to a prevailing set of conventions, and not to any loose supervision of authorities who themselves, perhaps, lack true moral principles. He has clear-cut canons to choose by. What he prints must be irreproachable. Like a modern Gareth, he tells his Alma Mater with a touch of chivalric petulance of the ambition within his soul

To live pure, speak true, right wrong, follow the king,
Follow Christ the King.

And any knight who proclaims such a program finds himself confronting a paganism that will test his valor fiercely.

The first encounter in this conflict, as far as college newspapers are concerned, will be the temptation to ape the daily press in the matter of sensationalism, false evaluation of news, carelessness of the strict truth, and the

like. Magazines, in trying to imitate the style of clever, iconoclastic, liberal journals, may take on an air of unbecoming smartness. A second battle lies in conquering the inclination to fall into the ways of secular-university and college journalists; to add a dash of their manner, now liberal, now blasé, now risqué.

Of course, it is expecting too much of the staff of any school publication to hope that unaided it will adhere without deviation to the norm of the true and the good. Immature judgments, subjected to the constant action of an ever present materialism and irreligion, are apt to be influenced thereby. A corrective must be ever at hand. It is in the person and the function of the faculty advisor. What a duty of vigilance and discrimination this office implies! Literary and news values have to be estimated; that is only a minor part of the real task. The paper, from scareheads to back-page ads, cuts, cartoons, jokes, must be a good example of what St. Ignatius in his *Spiritual Exercises* calls "thinking with the Church."

Professor Phillips in the article above referred to avows "that great good comes to the student because he has experienced the delicious sensation of thinking, of mind expansion. The muscles of his mind, nurtured on sound Catholic philosophy, are made strong and vigorous by exercise." In other words, he will help both himself and others if he "thinks with the Church," and the paper or magazine for which he writes will have the Catholic spirit throughout. Should any issue lack this, even in the slightest, it were far better suppressed.

An experience that includes a critical study of fifty or more campus publications a month has at times brought its disappointments. There were the three different Catholic "Prom Queen" pictures recently which forced the silent observation, "How like Hollywood! How contrary to the letter of the Holy Father!" And the callow columnist's travesty on the Sacred Scriptures; the news accounts of musical comedies that read like reviews of "Follies"; the ads of local theaters appearing week after week, blatant of movies that were never intended for Christian consumption. It certainly seems correct to say that the advertising manager of the Catholic paper cannot obligate himself or herself to accept any and every cut that the cigarette companies send him or her. "Her," for the three-color back-page advertisement in the convent-school literary magazine, telling of the kindness of certain "smokes" to school-girl throats, robbed the journal of much of its tone. Of course, cartoons with a dash of wildness have no place anywhere. These no doubt are "slips that pass," but they are noted to indicate how easily the laxity of worldly journalism can creep into a sanctum that should be strictly such. The out-and-out pagan type of humor magazine disgracing so many American universities today should never find even feeble imitators on a Catholic campus.

There has been a broadening of the field of school journalism within the past ten years that is amazing in its extent. High-school newspapers have multiplied several hundred fold. Their form and content are generally very satisfactory. Some thought that when college and high-school literary magazines had been given a decent burial

as monthlies their like would never appear again. Not so. They are with us again *redivivi*, vigorous as quarterlies, and an excellent collection they are. The "Alumnus" group is a comparatively recent development. Of course, they are slightly off-campus, but nowhere does one get a more satisfactory answer to Professor Phillips' question, "What are the colleges doing?" than in these alumni organs. They feature achievement. They show how the graduate is carrying his training into action for the betterment of his neighbor and his community.

The year books are a lot apart. It might be better not to list them as the product of *student thought*. They are rather the fabrication of the tireless industry of the engraving companies. Let the "high-pressure" salesmen take them in hand. Bother the students as little as possible. Sign the contracts for art work, photography—the motif, of course—and the rest; then await the result. Or better still for the small school, decide against the necessity of these annuals. Save an ambitious staff the misery and embarrassment of plunging into debt on the hypothesis that such publications are the eternal "vital need" to be supplied at any cost.

Facing the future of American literature, and journalism in particular, a brave hope should fill our hearts. There are young editors, news reporters, feature writers, artists, poets, on the staffs of these Catholic campus publications who will bring to our national life new vigor of thought and action. The tabloids, the pulp-wood magazines, the "yellows," are threatening our American culture like a forest fire. In fact, they have already destroyed whole areas of intellectuality and reduced them to ash and char. But a few brave men with a will and a plan can stop such conflagrations. We know where to look for them. From them we can expect great things if now and henceforth they keep "thinking with the Church."

UTTER ABANDON

Soul, what have you and I to do with the world?

Let it be, then, for us,

Flag of well-lost, forgotten country, furl'd
And left in the perilous

Past.

We have no flag; we have no country; we,
Freer than they are free,

Now at the last

Have but a rendezvous—the God-laden Tree.

Soul, in dim of a dream, through dark of a glass,
All that we once held dear

Fades from our sight, and those vain idols pass
Never to reappear

More.

We have no city, save the City of God
Where all the Saints have trod;

We have no door,

Save love to a garden of unearthly sod.

Soul, I have not even you; for I have given
All that I had to Him.

I have not even myself; for I have driven
Self through that glass and dim
dream.

Selfless, to serve; nameless, to be enrolled
A mendicant, whose gold

Is hidden theme:

Now holding nothing, all things do we hold.

BENJAMIN MUSSER.

Why Bruening Resigned

JOSEPH F. THORNING, S.J.
Special Correspondent of AMERICA

"YOU and I are one. I will never abandon you. You will depart only when I leave myself."

These were the words of President von Hindenburg to his Chancellor, Dr. Heinrich Bruening, when the latter took office more than two years ago. The alliance, sealed by this promise, carried the country through the bitterest period in her history. With the counter-signature of the President, the Chancellor ruled Germany by edict. To be sure, his measures were always approved by the Reichstag, but it is doubtful whether any elected body would have initiated the wage cuts, reductions in unemployment benefit, price fixing, and turnover sales tax, which Dr. Bruening himself described as the "last screw" left to turn in the domestic economic apparatus.

These drastic decrees would inevitably have led to revolt if the majority of the German people had not been convinced of the profound patriotism and disinterested motives of both Chancellor and President. Together they stemmed the tide of faction and met the problems of the past winter with a degree of success deemed impossible in the Fall.

This union between two great Germans, the one who won his immense prestige in time of war, the other in time of peace, never seemed closer than when Dr. Bruening spent himself to the point of physical exhaustion in delivering fighting speeches night after night, in which he vigorously defended the President against the Nazi taunt that the latter was too old. In the valley of the Ruhr, along the Rhine, and even in East Prussia, the Chancellor championed the Field Marshal's cause, and by a last-minute radio address thrilled the Reich with the words: "Von Hindenburg must be elected, because Germany means to live." Is it any wonder the two men became identified in the national as well as the international consciousness as two columns upholding constitutional order and continuity of policy at home and abroad?

And yet the dissolution of the Bruening Cabinet, which Adolph Hitler and Alfred Hugenberg failed to achieve by frontal attacks or votes of "no confidence" in the Reichstag, was brought to pass by influential military and Junker circles intriguing behind the scene.

The trouble originated in General Groener's suppression of the storm detachments of the Hitler army on the eve of the Prussian elections. The little clique of generals at the Defense Ministry, headed by Kurt von Schleicher, were stung to fury by what they considered a blow at the forces defending Germany's shattered frontiers. They looked upon the Hitler battalions as an important supplement to the 100,000 professional soldiers to whom the Reich's defense would be entrusted in case of war. Although the Field Marshal was not much impressed by this view, he was concerned about his own reputation as a man above party, and the discrimination against the Brown Shirts in favor of the Reichsbanner and Stahlhelm elicited a strong letter of protest to General Groener. The latter

modified his decree to apply to all semi-military organizations, but his position had been undermined and he was forced to withdraw as Minister of National Defense.

It should be noted that General Groener's original order, although perhaps inopportune, was not as discriminatory as might be imagined, inasmuch as the Reichsbanner and Iron Front groups had been organized precisely to defend the Constitution of Weimar, whereas armed Nazi detachments, preaching the "Third Empire," were notoriously hostile to the established regime, and as such could be regarded as something more dangerous than a mere extra-legal military force. To be sure, the height of the election campaign in Prussia was no time to adopt the sudden decision of suppression, but the fear of a *coup d'état* had become so ingrained in the minds of the Social Democrats that they prevailed on General Groener to act when he did. To many observers the move appeared not so much unfair as untimely, affording the adroit Nationalist spokesmen an opportunity to worm their way into the confidence of a President anxious to vindicate his professions of a most correct neutrality with respect to party clashes.

Nevertheless, General Groener continued to occupy his post as Minister of the Interior, and the crisis might have been weathered but for the fact that President von Hindenburg retired from Berlin to his East Prussian estate for a Whitsuntide vacation. The Cabinet remained in session at the Wilhelmstrasse, elaborating a new set of emergency decrees. Since the social-insurance budgets continued to show mounting deficits, the Government determined to produce a constructive, comprehensive program to put the unemployed "back on the land." This entailed the compulsory sale of insolvent big estates—which were numerous in East Prussia—and their distribution among small holders.

Dr. Bruening held that the Republic had been financing these Prussian Junkers for years, saving their estates for them through direct loans and exorbitant duties on fruit, grain, and other farm produce, measures which constituted a veritable tax on consuming classes of the population and were an unfavorable factor in every successive budget. Now an honest budget had been the key-stone of the Bruening policy. It was, in his mind, inseparable from honest money and the need of showing Germany's true condition to the world. Consequently, together with the members of his Cabinet, he resolved to foreclose the mortgages in East Prussia, utilizing the land for a vast scheme of colonization for the jobless from the industrial regions of the West.

While the Cabinet pored over the budget, a steady stream of Junker visitors kept calling at Von Hindenburg's Neudeck estate. The visitors painted their own situation in the blackest colors and appealed to the sympathies of the aged President, who by birth and training was himself a Junker and a soldier. It was easy to be-

lieve that the projected plan of colonization was pure Bolshevism and represented the Social Democratic influence on the Cabinet. When Dr. Bruening announced he wished to call on the President personally to dispel these impressions, the East Prussian nobles and generals kept throwing obstacles in the way of the visit. In the meantime, Kurt von Schleicher at the War Office, encouraged by his maneuver against General Groener, laid further plans to oust the latter from the Department of the Interior and carried the attack to other members of the Cabinet. Finance Minister Dietrich came under special fire because of the reported reduction in military pensions. As a landowner and as a soldier, Von Hindenburg could scarcely help being influenced by the Right Opposition to the new legislation. A wedge had been driven between the President and the Chancellor.

When the two men met in Berlin, Dr. Bruening was well aware of the situation. He was prepared for the President's demand for concessions to East Prussia and a remodeling of the Cabinet which would shift its axis from Left-Center to Right, excluding the last representatives of liberal, republican Germany. What was more important, he knew where these suggestions originated, and bluntly inquired whether he and his colleagues were to govern Germany or to bow to certain personages behind the scenes. Without clear signs of Presidential support he could not speak with the authority of his country at Lausanne and beyond Lausanne. To abandon his Cabinet in the crisis and include five new members from the Right would leave him with the shadow, not the substance, of power. He preferred to resign, giving to Von Hindenburg's new friends a chance to show what they could do.

It is fair to add that the President wrote a personal letter to Dr. Bruening, expressing his pain at their separation after two years of cooperation, in which "I so often had the opportunity to remark and esteem your upright character, your comprehensive knowledge, and your unselfish devotion to duty." After expressing for himself and for the Reich his heartiest thanks "for all that you did in these years of grave convulsions and difficult decisions," he added that he would never forget his cooperation with Dr. Bruening. In this way, the Bruening Government left office after a rule of exactly two years and two months—the longest in the history of the German Republic—and after the parting of the ways between President Hindenburg and his Chancellor, whose intimate and cordial cooperation, in the words of the Paris edition of the *New York Herald Tribune*, "had tided the Reich over the stress of the greatest world economic crisis in history."

Besides bringing the country through a grim winter of discontent, the Government's most notable achievement was to overcome last summer's banking crisis without inflation. No wonder the *London Times* called him "the steel frame that has held a disintegrating fabric together," while the chosen spokesman of Prussian conservative opinion could say less than a year ago, "The best since Bismarck." In reparations the leader of the Center party brought Germany within sight of freedom from an enormous obligation undertaken for fifty-seven years, and yet

some had the blindness to criticize the ineffectiveness and slowness of his foreign policy. Now he has been overthrown, to use his own expression, "one hundred yards from the tape."

His sole limitation, for it could scarcely be termed a fault, was an unwillingness to resort to the arts of political cajolery. When the extra-parliamentary intrigue was at its worst, he declared publicly that the members of the Cabinet "would be happy if we had nothing on our hands except such problems as those which were forced on our notice recently." This is not the language of a man who clings to office at any price. He and the Center party are to be congratulated for not having compounded with the military junta.

The above-quoted reference to Bismarck is most apposite. The pivot of Bruening's policy had been friendship with Great Britain and the United States. Bismarck molded the Empire on the basis of a similar friendship. It was a military and land-owning camarilla which encompassed the fall of the Iron Chancellor. From the day of his departure, the axis of German foreign policy was shifted from the West and stretched out through Central Europe and the Balkans along the route of the Berlin-Bagdad railway. The *Drang nach Osten* and Prussian hegemony threw England into the arms of the Entente Cordiale. In short, the generals interfered in politics with disastrous results, as the mere mention of the name of Ludendorff should suggest. The lesson has been lost on Kurt von Schleicher. He, too, is not satisfied with ruling the Reichswehr. He has destroyed one Cabinet; it remains to be seen what satisfaction he will enjoy with its successor.

NOWHERENESS

("Upstairs in Bodoney?")

Forgotten! A thump

On the poll of my memory dinted

Locality's bump.

Upstairs in Bodoney?

As I now recall,

A thatcher's mean ladder could measure

Each wee cabin's wall.

Was such in Bodoney?

Sure, how was it there

And the one-storied, mountainy parish

Still wanting a stair!

But yet, in Bodoney—

English absurd!

Such fabric o' wonderwork only

The Gaelic may word.

In dreams of Bodoney.

Oh! would I could raise

The deep, eery drift of it into

This Sassanach phrase:—

"Upstairs in Bodoney

Lacks wattle and board:

The Carpenter's localized marvel

Unceiled and unfloored."

("Upstairs in Bodoney?")

Och, bother the sense!

'Tis Nowhere—our nothing's innative

And late residence.

FRANCIS CARLIN.

The Father of Catholic Education in Ohio

PAUL L. BLAKELY, S.J.

THE twenty-ninth annual convention of the National Catholic Educational Association opened in Cincinnati on Tuesday, June 28, with a Solemn Pontifical Mass in St. Peter's Cathedral. The sermon was preached by the Archbishop of Cincinnati, the Most Rev. John T. McNicholas, O.P., S.T.M., whose presence in the pulpit recalled the memory of another Dominican prelate, the Rt. Rev. Edward D. Fenwick, O.P., the first Bishop of Cincinnati.

Bishop Fenwick, as the Rev. Victor F. O'Daniel, O.P., writes in his absorbingly interesting biography, may well be styled "the Apostle of Ohio." No less does he merit the name of Father of Catholic Education in the State and diocese to which he came as Bishop just 110 years ago. The works which claimed the attention of the pioneer Bishop were many and varied, but from the outset he appears to have been convinced that without Catholic schools the seed which he sowed would yield but a scanty harvest. Furthermore, as a member of one of the oldest stocks in Maryland, a descendant of that noble seventeenth-century example of Catholic Action, "Cuthbert Fenwick, Gentleman," his love of Catholic education was a family inheritance.

For many years Cuthbert Fenwick, founder of the Northumberland family in Maryland, was not only the agent in temporalities for the Maryland Jesuits, but their loyal friend and trusted adviser. Debarred by the penal laws from conducting schools openly, the missionaries did their best to provide the young Marylanders at home with a modicum of Catholic education, and whatever success they attained is due in large part to the unswerving support of Cuthbert Fenwick. In their defense he did not hesitate to face and outface such men as John Lewger, secretary of the Province, Governor Calvert, and even the Lord Proprietary himself. (O'Daniel, p. 14.) The friendship between the Fenwicks and the Jesuits, begun nearly three centuries ago, "a lasting and extraordinary friendship," as Father O'Daniel describes it, was strong in the youthful Edward Fenwick's time, and it is pleasant to know that it persists unbroken in the twentieth century.

To the influence of the Jesuits, his first teachers, let us add the influence of the future Bishop's associations at the Dominican school, Holy Cross, founded at Bornheim, in Belgium, by Father Philip Howard, O.P., known in history as "the Cardinal of Norfolk." At Liège, whither the old college at St. Omer's had been removed to escape a persecuting French ministry, he later meets some brethren of his earliest teachers, rather elderly men, saddened and bewildered, for they are ex-Jesuits now, but still engaged in their old work of teaching. In his twenty-first year, the promising young student makes his profession in the Order of Friars Preacher, in the convent attached to the college at Bornheim. Here he meets men of note, English friars, for the most part, driven from their country by the rigor of organized bigotry, but a few Belgians and Frenchmen, too (I think), none of them dreaming that

the troubles in France will issue in a frightful revolution, a hardly less frightful Napoleon, and a new map of Europe. They are bookish men, these friars, with a kindly word for this fervent young American recently clothed in the holy habit. One of them, Thomas Wilson, is destined to be first his teacher, and then his fellow-worker in a land more than 4,000 miles to the West; the mysterious, beautiful Kentucky which to both it may be, but certainly to Wilson, was at that time all but unknown.

Such were the educational influences that shaped the young Fenwick, and the most powerful were brought to bear at Bornheim. To this convent the first American Province of the Friars, founded at St. Rose's, near Springfield, in Washington county, traces its immediate ancestry. For more than a century, or until its story was told by Father O'Daniel, this Dominican settlement, "the mother, so to say, of Kentucky's many Catholic institutions," met a sad lot at the hands of the historians, and of men accepted as historians. Possibly because of his devotion to other pioneers, Webb, the historian of the Church in Kentucky, rarely looked to Washington county when he wished to cite a deed of apostolic heroism. Other writers, among whom the Rev. Camillus P. Maes, later the pious and scholarly Bishop of Covington, must be mentioned, either because they lacked access to the pertinent documents, or because in the fervor of argument they strangely twisted the meaning of the documents they read, failed utterly to appraise the work of the Kentucky friars as preachers and educators at its true value. It was a scholarly group that gathered with Fenwick at St. Rose's, all of them men whose educational traditions linked them with the best schools in Europe, and we know now, as many have known for years, that they were also good Religious and zealous priests.

Hardly had they settled on the edge of the Kentucky forest in 1806, than they began to plan a school. To paraphrase Newman, the reason why Europeans (and ourselves by derivation) are able to read and to write, is found in this habit inveterate with us, of building a school in the shadow of every church. It may not be invariably such a school as would pass the scrutiny of the North Central Association, when both orbs of that august body are fixed upon material equipment. But its philosophy is invariably sound, and Catholics have ever entertained a certain fondness for the parable of Mark Hopkins and his log.

Within a year, in May, 1807, the friars had founded a Latin school, intended chiefly for ecclesiastical students. Five years later, the College of St. Thomas Aquinas "for the education of the youth of Kentucky," opened its doors. It prospered, and at one time had more than 200 resident students, an extraordinary enrolment for those days. To the regret, it would appear, of the American friars, the college was closed in 1828, but although short lived, "within its walls men of note were prepared for their career," one of them, if I am not in error, being the future

president of the Southern Confederacy. Absorbed by many duties in the sacred ministry, Father Fenwick did little teaching in the college, but he served it in the more difficult capacity of treasurer. The title is somewhat misleading, since his task was not to publish for the trustees elaborate reports of the college funds and investments, but to go about begging, so that the teachers and, doubtless, some of the students as well, might in some fashion be fed and clothed. As Father O'Daniel writes, the college was the child of his brain, and he not only became a mendicant for it, but actually took part in the hard labor of building it.

In the years immediately preceding his consecration as Bishop, Father Fenwick was usually to be found in the pulpit or in the confessional, or out in the wilderness searching for the lost sheep; and only occasionally in the classroom. Yet he was an educational expert, not as the modern cant has it, but in the sense that his knowledge of the principles of education was accurate and sound, and his ability to apply them was marked. It was this knowledge, added to his unflagging zeal in building schools, that made him Ohio's pioneer Catholic educator.

With his wonted courtesy, Father O'Daniel, after stating that the Jesuits "were the first to sow the seed of the Gospel in Ohio," writes that Father Fenwick

must have felt honored in being chosen to succeed these missionaries in their apostolic labors in Ohio; for it was from the members of this Order which we know he loved and admired, that he had received his first lessons of holiness in his native Maryland.

According to Shea, Father Joseph de Bonsecamp, S.J., had visited the southern shores of Lake Erie about 1749, but there is no record of any establishment made by him. In 1751, Father Armand de la Richardie, S.J., had founded, on the site of the present city of Sandusky, "the first shrine of Catholicity within the limits of the present State of Ohio." But the changed conditions after the French and Indian War forced the missionaries to depart, and the suppression of the Society of Jesus in France in 1763, and throughout the world ten years later, marked the end of systematic mission work in this field. Between the close of the War and 1790, "there is no trace of a priest or of Catholic activity" in Ohio. For years to come, the territory was visited but seldom by missionaries. What Catholicism was found in Ohio by 1820 was due to Fenwick himself, who made his first missionary tour in 1808, and to his Dominican brethren. But not until 1816, when the ordination of four friars at St. Rose's freed him from duties there, could he give full rein to his zeal for the unshepherded, scattered Catholics in Ohio. The story of his apostolic wanderings thereafter, to the day of his death, forms one of the most stirring and, until the publication of Father O'Daniel's biography, one of the least-known chapters in the history of the Church in this country.

On June 19, 1821, Pius VII by his Bull "Inter Multiplices" erected the diocese of Cincinnati, and appointed Father Fenwick its first Bishop. Consecrated at St. Rose's by Bishop Flagnet on January 13, 1822, the new Bishop arrived in Cincinnati, with several of his brethren, on March 23, to be installed "with humble ceremony and

silent panegyric." The only church was St. Patrick's, a small frame structure, erected on the plot now occupied at Vine and Liberty Streets by the church and convent of the Friars Minor. The "episcopal palace" was a house at the corner of Ludlow and Lawrence Streets. The Bishop with his clergy slept in the garret, so that the other rooms could be used as a chapel and as reception halls. One week later, the following "card" appeared in the *Liberty Hall and Cincinnati Gazette*:

Communicated: We congratulate the Roman Catholics of this city and environs on the arrival of the Rt. Rev. Dr. Fenwick, lately consecrated Bishop of Cincinnati and the State of Ohio. This circumstance interests not only the Catholics but all friends of literature and useful knowledge, as we understand that the intention is ultimately to open a school aided by members of his order long distinguished for their piety and learning.

Evidently, the father of Catholic education in Ohio had matured his plans in the weeks following his consecration at St. Rose's. His first proposal was to remove the College of St. Thomas to Cincinnati, but the opposition of Bishop Flagnet at Bardstown made this impossible. Indeed, by obtaining a letter from Cardinal Consalvi, Prefect of the Propaganda, Bishop Flagnet unwittingly, perhaps, but effectively, deferred the Cincinnati project for six years. Not until May 11, 1829, was Bishop Fenwick able to open his seminary, which he placed under the invocation of St. Francis Xavier. It was located on the west side of Sycamore Street, between Sixth and Seventh, the present site of the downtown college of Xavier University, and it began with four students in theology and six in the humanities. One year later, on May 14, 1830, the cornerstone of the new college, "the opening of which," writes Father O'Daniel, "may be said to mark a new era in the history of Ohio's Church," was laid. Classes were begun on October 17, 1831, "one of the happiest days of Bishop Fenwick's life, for it marked the consummation of a work long and devoutly prayed for."

Thus, after surmounting many difficulties, Bishop Fenwick had inaugurated the famous institution known first as "The Athenaeum." For nine years, it was staffed by members of the secular clergy and by Dominican friars, but in 1840 it was entrusted to the Fathers of the Society of Jesus, whom for many years the Bishop had endeavored to bring to Ohio. Probably in memory of the Bishop, who had always been singularly devout to the great missionary Saint, the Jesuits renamed the institution, "St. Xavier College." A few years ago, the expansion of the college suggested another change, and it is now styled "Xavier University."

The pioneer of Catholic education in Ohio had built well. For more than a century the college has served the Church and the State with zeal and with eminent success, and had a glimpse into the future been vouchsafed Bishop Fenwick, his apostolic soul would have been gladdened by the sight of the long line of Xavier's sons in all parts of the world, loyal servants of their God and of their country. Today they are prominent in the professions, they occupy positions of dignity and responsibility in the Church, and as college presidents and Religious superiors, they carry on the educational and religious work begun

by the first Bishop of Cincinnati. The college has always been distinguished by the quality of her students rather than for great numbers, and her alumni repeat the words of Webster spoken of Dartmouth—a small college, but there are those who love her.

In his plans for the education of the devout sex, Bishop Fenwick was not equally successful, but his comparative failure was certainly not due to lack of effort. During his occupancy of the See of Cincinnati, the teaching Religious communities of women in the United States were few and small. Omitting the cloistered Visitandines, there were the Ursulines, in New Orleans, the Sisters of Charity of Nazareth, and the Sisters of Loretto, both in Kentucky, the Dominican Sisters, also in Kentucky, and the Sisters of Charity, at Emmitsburg, Maryland. The three Kentucky Sisterhoods were unable to make foundations in Ohio, and it was not until October, 1829, that he was able to obtain the aid of the Sisters of Charity at Emmitsburg.

In 1826, a small colony of Colletine Poor Clares had opened a school in Cincinnati, which flourished for a time, but was closed after a few years. The honor of founding the first Catholic school and, probably, the first free school, in the State of Ohio, belongs to the French Sisters of Mercy. On his trip to Europe in 1824, the Bishop had interested this community in the needs of his diocese, and in the autumn of that year, a woman of remarkable ability, Sister Saint-Paul, came to Cincinnati. Through her the Bishop hoped to found a community of Religious from which he could obtain a supply of teachers for the diocese, but his hopes came to naught when, in 1827, Sister Saint-Paul died.

The glorious days of the teaching Sisterhoods in Ohio, were still in the future. Five years later, the Bishop himself was called from the field in which he had labored since 1808. While on a missionary journey, he was stricken with cholera, and died at Wooster, on September 26, 1832. He was in his sixty-fourth year. His last words were, "Come, let us go to Calvary."

After a century, the spirit of Bishop Fenwick still rules the Catholics of the State. Today, in the four dioceses ruled over by Archbishop McNicholas and his suffragans in Ohio, Cincinnati, Cleveland, Columbus, and Toledo, there are seven major and minor ecclesiastical seminaries, six colleges for women and five for men, four normal schools, 136 high schools and academies, and 521 parish schools, caring in the aggregate for about 200,000 Catholic young people. ("Catholic Directory," 1932.) Seventeen Religious communities of women and six of men, besides members of the secular clergy in all the dioceses, are engaged in educational work.

"When building a house of prayer for his people, he also secured ground for a school," Father O'Daniel writes, in one revealing sentence, "so that the little ones of Christ might have the blessings of a Catholic education." The foundations of the present splendid Catholic educational system in the State were laid, deep and enduring, by Edward Fenwick, O.P., first Bishop of Cincinnati. By no mean title does he merit the appellation of Father of Catholic Education in Ohio.

Back of Business

IN a world which fights unemployment with political slogans and a world-wide depression with diplomatic banquets, it should be no surprise that we still cling desperately to our old conception of gold. We are rejoicing that the League of Nations upholds the gold standard; that the Millses and Hoovers assure us that "gold is safe"; that a billion dollars of foreign gold withdrawals could not undermine the American gold pile; that bimetalism is definitely vanquished, and so on.

But let us remember that, as gold is not a national but an international medium, the whole theory must be viewed from an international angle. What, then, has happened in the world? Twenty nations are off the gold standard; nineteen more maintain a gold standard with restrictions; there are only six left on an unrestricted gold basis, and of these, United States and France possess eighty-five per cent of monetary gold. Briefly, of the important countries there are only two left with the gold standard intact. Yet we talk about the nation's golden backbone in face of the suspension of the standard as an international medium. As to bimetalism, let us add that it exists today, as silver is the standard currency of China, India, Mexico, and other countries.

If we therefore speak of a gold standard, this standard exists; if we speak of the silver standard, it also exists. But both of them have failed as a world standard; the world at large has gone off gold, the reason being that they do not have the gold with which to standardize their currencies, for gold used to be a standard as well as a commodity and was shipped back and forth, much as you would (if you can imagine it) export a few yards; if you had an adequate supply of yards, you could maintain a yard standard; if not, you would have to use something else than yards as a measurement.

We know today that Britain went off the gold standard not because she lacked the coverage for her currency but because powerful domestic interests worked for an "inflated" currency. We also know that printing paper money would cause inflation in this country although there is enough gold to allow the issuance of many billions of paper dollars. We finally know that Germany is near financial bankruptcy; yet here she is with a "stabilized" currency, though her own gold supply is below the legal ratio. There must be a truth behind this.

The truth is that Britain wanted inflation; look at the tremendous rise in exports and the much reduced amount of debts, the sterling hovering around \$3.65 instead of \$4.86. The truth is that all the gold will not save the United States if it cannot overcome the depression, i.e., the tremendous indebtedness, falling prices, vanishing profits, spreading unemployment, shrinking wages and salaries. The truth is, finally, that Germany is kept afloat by the "standstill" agreement of her foreign creditors. Where, in this constellation, is gold, what its functions, and where its benefits?

Gold has, since the War, outlived its usefulness. A new standard is needed, and nothing but international cooperation can produce it.

GERHARD HIRSCHFELD.

Sociology

But They Don't Know!

OWEN P. MACKEY

TO walk to work these mornings is not the thrilling adventure that it used to be. No, it is not arthritis that is the cause of the change, but rather some sort of carditis—heart sickness at seeing the straggling, loose processions of shabby men and women walking aimlessly about. Here and there, before the Carpenter's Hall, the Structural Iron Worker's headquarters, the Painter's Union, large groups of able-bodied men are standing, sitting, leaning, talking—about what? And then there are the numerous colored folk emerging from their alley hovels to face another day. They seem meek, enduring, uncomplaining even unto the point of death, but at that point to what might their misery not lead them?

So I walk to my office. As a Catholic, I know that only the Church can save these wretched humans in this crisis. She alone can fling fearlessly in the face of plutocrats God's mandate "Thou shalt not steal." She alone can put on the lips and in the hearts of men that "Act of Love," whereby each promises to love his neighbor as himself "for the love of Thee." At the other turning points of history, she has arisen with the might of the weak confounding the strong, and she has mightily prevailed.

The "march of civilization," so called, has pushed madly on the brink of chaos. As its "progress" advanced, Leo XIII cried out in warning. Benedict XV did the same. Pius XI issues his Encyclical, "After Forty Years." The causes and the effects of the present cataclysm have been carefully studied by Christ's Vicars. Principles of action have been brought out in clear light. Remedies have been offered, but to no avail. The political and the economic leaders of the world would not, and will not heed.

This is indeed sad. There are so many moral issues involved in the healing of the world's woes that it is frightening to think that the only authority on earth which can speak with certain finality on these matters is ignored. But to me a far sadder spectacle is that of the great mass of Christ's suffering poor, who *do not know* that His Church is the only friend to whom they can turn for help. These millions of men and women believe that the Church is their greatest foe. Communism, they think, is the only advocate to whom they can commit their cause.

Will they ever learn the truth? Some years ago in a Western city a lecturer was explaining the Bishops' Program on Social Reconstruction. As he progressed in his talk the Socialists in the audience cried out, "That's Socialism!" What an opportunity that challenge gave the speaker to show how Catholic economic doctrine is the only secure philosophy for the workingman to accept. The fallacies of Socialism we will always reject; its interest in the proletariat we claim by a prior right.

We must convince the people of this interest. A recent editorial in *AMERICA* regrets the lack of "colleges for the worker" in our American Catholic educational

system. This regret is well founded. However there is no time more opportune than the present in which to make a beginning. This is the day of adult education. It is astonishing to see with what earnestness people over thirty years of age bind themselves to a belated course of studies. Their efforts are fired by a serious purpose. They want to recoup the losses of their youth. Perhaps they never before had an opportunity to study. Perhaps they are only the victims of the loose, superficial American system of education. At any rate they merit the name of "students." Universities and colleges should therefore feel professionally interested in their needs.

A recent movement among librarians is a good one. It has as its aim to improve the minds of the unemployed millions by stimulating them to profitable reading during the long hours of workless days. Book circulation in libraries has increased tremendously during the past two years. A friend of mine, an electrician, testified to the fact that his reading during several months of joblessness has given him an entirely new outlook on life. He has now an insight into Catholic philosophy and an acquaintance with Catholic apologetics that have fitted him and his troubles more exactly, because more resignedly, into the eternal scheme of things.

And what books these working people read! Serious, purposeful, though often enough shot through with error. For years this fact has been a cause of astonishment and admiration to me. I remember how college friends, sons of a poor family, used to study Henry George's, "Progress and Poverty," with as much zest and understanding as the rest of their fellow students would con the sport sheet. If it be a question of the quantitative analysis of contemporary thought, I would decide in favor of the poor. The colored maid whom I observed on the street-car some Sundays ago reading a well-printed sectarian tract has no doubt a truer estimate of life than the mistress of the aristocratic West End family for whom she works.

Now we Catholics possess a vast storehouse of economic and sociological treatises large and small. These works from the great Encyclicals of the Popes to the least study of any particular question, based as they are on Scholastic philosophy, contain the true solution of the worker's problems. There are myriad difficulties that will always remain insoluble, because there was an original sin. For these too we have the remedy in all that has been written by our dogmatic, ascetical, and devotional writers on that Divine invitation "to take up our cross and follow Him."

How distribute this true philosophy of life among those that need it most is a question to be answered without delay. Surely it is fair to expect the colleges to assume a great share of the work of instructing the masses. They should furnish the leaders. Courses, study clubs, conferences, cannot be inaugurated too quickly. Sociology should be a very important item in the curriculum of 1932-33. A practical direction can well be given our educative efforts by teaching our youth to meet the greater crises that lie ahead of them with a calm courage born of their Faith.

Is the immense work of organized charity done by the consecrated sons and daughters of the Church known and appreciated as it should be, even by Catholics? How many of them on first visiting a Home of the Little Sisters of the Poor, or the Sisters of the Good Shepherd exclaim, "Why, I had no idea that such a work as this existed!" Then there are those establishments that provide the "daily bread" of thousands, such as Graymoor, Msgr. Baker's Homes at Lackawanna, and Msgr. Dempsey's institutions for white and black in St. Louis. What a field these provide for study! What if the Church should in this country turn the poor in her charge over to the care of the State? Such a supposition is so unthinkable as to be impossible, but it serves to emphasize the dependence of the State on the social services of the Church, particularly in a period such as the present.

During the Emergency Fund Campaign in St. Louis in the early months of the year, a radio speaker stressed the lessons which this land and age have to draw from the French Revolution. It is a strange thing indeed that we learn so little from our study of history. The hastening of those ills that follow when "wealth accumulates and men decay" and the poor are oppressed, seems to be forever taking us poor humans by surprise. Each revolution is, as it were, a new experience. Can we not be trained against such surprise and prepared against repeated failure? It would be disheartening if the professors of philosophy, history, economics and sociology in our Catholic colleges would say no to that question.

THE VANGUARD

The ancient roads of Ireland
Are pulsing to the beat
Of the rhythmic marching
Of countless phantom feet.
Who are they who startle not
The curlew's lonely flying;
Whose ghostly words but mingle with
The evening wind's soft sighing?
They are the exiled dead of Ireland,
Who bear the Spirit's sword
As they follow home to Tara
Their triumphant exiled Lord.—
With the preparation of the Gospel
Their ghostly feet are shod—
More living than the living,
They will kneel before their God.

AILEEN TEMPLETON.

SEA-FOLK

A ship that holds my heart will sail
Through hollow seas and drenching spray,
And flocking gulls upon its trail
Will follow after, but I stay
And hear the sound of surf at night,
The muffled horn and channel bell,
And homing wild birds in their flight
Across my roof. Yet I must dwell
Upon the shores of reed and sedge,
The ocean wind against my ears,
Here in a house upon a ledge
Filled with a thousand breathless fears
For a ship that swims the hollow sea,
And is always sailing away from me.

JOHN LEE HIGGINS.

With Scrip and Staff

READERS of AMERICA ask from time to time, how it is that the anti-Catholic minority in the Latin-American countries can get the upper hand over the Catholic majority. An outstanding reason has been the difficulty of mobilizing public opinion. Assault and revolution are more readily publicized than law and order. An example, however, of what public opinion can accomplish when it is roused and set in force was afforded last month in Buenos Aires.

The City Council, under the influence of the Communitistic movement which is threatening Peru, Chile, and other South American republics, passed an ordinance expelling the Sisters of Charity from the municipal hospitals of Buenos Aires, where they have charge under Government contract. Immediately *El Pueblo*, Buenos Aires' Catholic daily, broadcast an appeal for expressions of opinion on the ordinance from leading citizens. The result was an avalanche of letters, telegrams, protest meetings and resolutions, directed on May 11 to the Mayor, Dr. Romulo S. Naón. The following day the proposal was vetoed by the Mayor. It would have meant not only the religious and moral, but the professional and economic ruin of the hospitals of the capital of Argentina.

Pages were published by *El Pueblo* of facsimile letters from the most eminent physicians and medical professors of the capital; from the President of the Chamber of Deputies; the Dean of the Faculty of Medicine; from superintendents of hospitals; nurses; neighborhood societies; workingmen's clubs; professional men; college alumni, etc. The unanimity of this testimony to the work of these religious women was a surprise even to the editors of the paper. For the Mayor, says the Editor, they were the "expressions of the views of the vast majority of the people, authorizing him to act within the full capacity of the powers entrusted to him by the law."

At least a few of these testimonies should be quoted in detail. Thus we hear from Dr. Carlos M. Pico, Director of the Muñiz Hospital:

The hospital Sisters—an incorruptible element—are indispensable for the maintenance of order and discipline amongst the hospital personnel.

Dr. Alejandro A. Raimondi, director of the Tornú Hospital and member of the National Academy of Medicine:

During my wide experience as head of the Tornú Hospital, I have had the opportunity to realize the efficient manner in which the Sisters of Charity have carried out their task. In all their actions they have shown to the sick every kind of humanity, zeal, good order, and disinterestedness, and have been inspired by a healthy ideal. From the standpoint of uninterrupted work and of economy, not to mention morals and human goodness, which are just as necessary for the sick as are actual remedies, especially in such a large establishment as that of the Tornú, I consider nothing can take their place.

Dr. Guillermo Zorraquín, Director, Penna Hospital:

My dear Mr. Mayor:

The undersigned demand the retention of the Sisters of Charity in the hospitals for three reasons, which pertain strictly to professional hospital service, and are entirely foreign to economic or sentimental reasons, which are of another description.

1. For the sake of hospital service. A hospital without Sisters of Charity, in our environment, is another cog in the bureaucratic machine. Bureaucracy shows its unfortunate results in hospitals and sanatoria here, as in other parts of the world.

2. For the sake of hospital life. If the personnel is changed every eight hours the patient is exposed to a commercialized interruption of the continuous attention which his condition demands. The only personnel which is now living in the hospital, which gives actual life to the hospital, is that of the Sisters of Charity.

3. For the protection of the women and the women patients whom society places in the hospital under the care of a male personnel.

We sign our names as physicians with hospital experience:

G. Zorraquín, Director; (follow nineteen other signatures.)

Dr. Juan F. Cafferata, President, Chamber of Deputies:

As a physician, I know the work of the Sisters of Charity in the hospitals, asylums, and private clinics; and I affirm that they are the guarantee of order, economy, zeal, and efficient aid for the sick and that they are effective collaborators with the technical personnel.

Civil Engineer José Pagés:

The unanimous opinion of the medical profession, who are witnesses of the unselfish labor undertaken daily by the hospital Sisters; the verdict of the sane and authorized press of the country; and the movement of popular protest that arose at the occasion of the resolution of the City Council, are the most eloquent testimonial to the goodness, the efficiency, and the indispensable nature of the services rendered by the Sisters of Charity in the municipal hospitals.

"Justice, humanity, and economy" were urged in the various petitions that were drawn up to the Mayor. The Council's gesture to sectarian prejudice would cost the city alone 1,100,000 pesos per month in extra salaries paid to lay nurses, who would enjoy 182 free days a year.

WHAT determines a girl to take up the life of a hospital Sister? Some light on this question is shed by the report for 1931, recently published, of the Committee on the Adequacy of the Number of Vocations which the Catholic Hospital Association of the United States and Canada arranged for in December, 1930. Inquiries amongst nurses who had, at different times in their life, thought of becoming a Sister revealed the following motives attracting to a religious life:

Admiration of the Religious life.....	262
Admiration of a particular sisterhood through association and good example	185
Love of God and desire to serve Him.....	183
The simplicity, holiness, and happiness of the Religious life...	121
To obtain merit and eternal salvation.....	106
Nobility of the work and life of a Religious.....	102
Desire to do good and to be helpful to others.....	101
To care for the sick.....	85
Desire to be a Religious.....	49
Desire for missionary work.....	34
To lead a life of sacrifice.....	31

In much lesser numbers, twenty-six other motives are recorded. As for influences *against* joining, "no vocation" (642) far outnumbers all others. "Worldly attractions" was given only by 107. The investigators report that "the opinion that if a larger number of Sisters were available the problem of securing better educational facilities for the Sisters could be more readily solved is overwhelmingly confirmed." Prayer; instructions; and good example (in the order mentioned) lead in the reasons given by those who did follow their vocation. Of

the patients admitted to Catholic hospitals 50.5 per cent were non-Catholics. It was likewise shown:

Only one out of every 250 non-Catholic patients admitted into our institutions was received into the Church. This relatively small number should certainly be an effective answer to the charge that our Catholic institutions are conducted largely as proselytizing centers. Moreover the average number of non-Catholics in our institutions which we have given above unquestionably shows that non-Catholic fear of a Catholic institution is being rapidly dispelled. . . . Certainly a group of religious institutions which cares for 50.5 per cent of patients not of its own denomination, cannot be thought as being unduly influenced in its policies by a desire of restrictions in favor of Catholic patients.

One of the Buenos Aires doctors pointed out that a lay nurse, "at \$160 a month, could exercise the same religious influence," if she were so minded, "as a Sister of Charity at \$25 a month," for she would have equal access to the hospital.

THE report for 1931 of the Protestant "Bible and Fruit Mission" tells that during the past year its twenty visitors visited each week approximately 1,500 patients in the public hospitals of New York City. "Each visitor carries a basket containing about three dozen oranges, and these are distributed in the wards, as well as our Gospel papers, entitled 'Christian Life.' . . . In the course of the year every patient is presented with an attractive comfort bag, containing toilet necessities."

Having frequently met these visitors, I have never observed that they proselyte, though they do prove the Argentina physician's point. "What do you do with what the Bible and Fruit lady gives you?" I asked a Catholic patient once of a time. "I eats the orange!" was the reply. One of their visitors complained to me, under the impression that I was an "Anglo," that only the "Romans" visited the cancer ward on which she lavished her care. But when I revealed my affiliations, she but sighed, and remained my friend. When early in this year, after twenty-seven years of hospital visiting, the last veil dropped from Miss Hattie D. Peabody's eyes. I am sure that the Sisters of Charity in the next world managed to make her feel at home.

TO the Sister-educator a graceful tribute was paid by Miss Elizabeth Jordan, AMERICA's dramatic critic, at her receiving this month an honorary degree of Doctor of Letters from Mount Mary College, University of Milwaukee. Said Miss Jordan:

I have traveled much, since I graduated from the Convent of Notre Dame, and I have met hundreds of convent graduates in every part of Europe and America. It has seemed to me that they all had one thing in common—a unique possession, which the convent girl has and which no secular school or college can bestow. This possession is not alone a matter of scholarship. It is not alone the result of the bulwarks of religion and ethical training which are built so solidly around the convent student. It is something rather hard to define. Perhaps I can best describe it as the lasting inspiration of the community spirit—that beautiful spirit which fills the convent school and the convent college, and which is passed on from faculty to students like a living flame.

Let us not "leave everything to the Sisters." The graduates of hospital and college must carry on this living flame.

THE PILGRIM.

Literature**With the Librarians**

FRANCIS TALBOT, S.J.

ONE year of independence has proved conclusively the wisdom of the Catholic librarians who brought about the fission between the general National Catholic Educational Association and the specialized Catholic Library Association. Up to that certain necessary point of maturity, the library group was nurtured by the greater body of educators; after that stage was reached, it could progress more effectively by being a unit all sufficient to itself. As such, it is holding this week its First Annual Convention, but simultaneously and juxtapositionally at Cincinnati with the Twenty-ninth Annual Convention of the Educational Association.

With the formation of the librarians into a separate organization, there arose the necessity of issuing an official bulletin. The *Catholic Library World* came into being, somewhat diffidently, it would seem, at first. It has now reached the tenth issue and completed the third volume; it has clarified its purpose and has succeeded to a large extent in bringing its activities into a routine of efficiency. The brief articles published in it during the past year were stimulating no less than informative. Quite properly, it did not disdain to be a "trade paper," in no punning sense, but in that of publicizing needs of book and magazines, needs of positions, and the like.

Three articles in the latest issue, that of June 15, are sufficient proofs that there should be such an official organ as this, for without it these articles would probably never have been published, though they are well worth publication. The first of these, by Sister Anne Catherine, S.S.J., is entitled "The Saints in Fact and Legend." It assists the Catholic librarian "in his capacity as purveyor of information about the saints," and indicates the sources from which such information may be obtained. The phrase on which I would insist at the moment is that of "purveyor of information." If I might be permitted, with the most extreme brevity but with large significance, I would add an adjective. In the matter of the saints and all others, the Catholic librarian should always be "the pleasant purveyor of information." This is a cry from the long past, for I well remember several occasions in which information that I was seeking was given to me in the same tone in which judges pronounce the sentence of death on a horse-thief.

Turning the page on that, the article, there is another important contribution by Placidus S. Kempf, O.S.B., opening a question that has troubled many, one, perhaps, that would justify the tone I complained of. "Wanted: A Satisfactory Classification for Books on Religion," is the title. This is a problem that has defied not a few librarians and at least one not very well-qualified bibliographer. Following this, Peter J. Ehrig, C.S.S.R., says many pertinent things in his "Ideals and Purposes of the Catholic Library Association." His deduction which states: "We must always remember that our purpose is a spiritual one, and that the materials we use must sub-

serve that purpose," is a clear presentation of an essential truth. He stresses it again when he says of the Catholic librarian: "He has an office that touches the office of God's appointed ministers—the diffusion of the word of God, the diffusion of truth in every shape and form, but yet for one single objective—that the truth of Christ may be made known to all men." For that reason (we follow his thought rather than his sequence) he warns that "librarians are more than people who merely check books, type cards and flick dust from ancient tomes." And for like reason, Catholic librarians want and need corporate, mutual action lest they become that very interesting but not important species which absorbs rather than exudes information, "the hermit librarian."

In its further development, the *Catholic Library World* might possibly go into greater detail on a catalogued list of the current Catholic book publications. I would suggest that each month the title of every Catholic book, whether published by our own Catholic houses or by the general publishers, be listed as of date of publication. When possible, a note or two might be added to the more important titles. Such a month-by-month check list as this would call forth benedictions from librarians, literary and review editors, professors and book-minded amateurs. It would be, moreover, the basis for that much desired handbook, an ordered, complete and up-to-date Catholic bibliography.

That such a project is not beyond the power of the Catholic Library Association is evident from the fact that the Association has so splendidly achieved a similar but more difficult project, the publication of the *Catholic Periodical Index*. After much struggle and too little support, the cumulated volume for 1931 has been completed and made ready for distribution. According to plans, this index of articles in Catholic magazines "will be brought to the attention of practically every librarian in the United States." Through the librarian or the facilities of the library, it may be hoped that writers, and especially orators, may be led to current Catholic sources for their material about things Catholic rather than to spokesmen whose knowledge of the vast Catholic world is as vague as their information about the inner core of this material globe on which we live.

Under the presidency of William M. Stinson, S.J., the Catholic Library Association should assemble at its First Annual Convention with a legitimately prideful bearing. In one year it has accomplished much, and in its program it gives indications of larger accomplishments.

Among these, perhaps, may be the planting of a seed such as that planted by that most tireless of librarians, Stephen J. Brown, S.J., of Dublin. Ten years ago, Father Brown began to assemble all the books of a Catholic nature that he could buy or beg. By little accretions he acquired some 18,000 volumes. He housed these in the most convenient location he could pay the rent for, an anxious problem, indeed. Meanwhile, he threw wide the door of his bookrooms, at one time "in a disused stable," and invited the public to come and use the books. If the writer may recall some impressions of half-a-dozen years ago, he would say that Father Brown had two ideas: the

first to secure a copy of every Catholic book published in English, especially, from every part of the world; and the second to have his books worn thin by constant handling.

What has been done in Dublin by Father Brown should be emulated by some zealous librarian in every one of our large American cities. It is true that the Catholic Library Association could not take up this work as a corporate action; but it is the only source, as I calculate matters, from which action of any practical nature may be expected. From the members of the Association, acting individually or in a smaller group, central, civic Catholic libraries might be inaugurated.

Within the past week, I had an immediate need for a Catholic book that was published some forty years ago and that enjoyed a reputation for being an authority in its department. I sought it under the covers of the dust of several public and private libraries, but unavailingly. The public libraries had not thought the book important enough to buy, and the semi-public Catholic libraries evidently sacrificed it, if they ever had it, to make room for the collected works of non-Catholic classics. If there had been a most public Catholic library that specialized in Catholic books without a thought of the masses of other books, I would have saved enough time to write three articles instead of one, and enough money to buy two Catholic books instead of none.

The Central Catholic Library of Dublin, with its implications as they affect this country, should at some near date be put upon the agenda of the Catholic Library Association. But if the plan of similar libraries in the centers of population in this country is not feasible, the nine points that give this Dublin library its "peculiar character" might be adopted by some of the existing libraries. I trust I may not be condemned utterly if I say I like the second and third points, to wit: "2. It is open free of charge to all genuine readers of whatever class or creed. 3. There is open access to the shelves, the readers selecting their books without reference to anybody, and without formalities of any kind." I prefer freedom, as do most genuine readers, and dislike dealing in cards and being tripped up by red tape.

Again, I am in admiration of number seven: "It believes in the principle that libraries ought to go to, instead of waiting for, the public, and ought therefore to advertise extensively." And number eight, knowing something of the habits of librarians, simply amazes me: "It is open daily *after* business hours, and *on Sundays and holidays*." The italics are faithfully copied from the handbook. Possibly, I am suggesting things that are absurd. My humble purpose is that, merely, of expressing a wish that some librarian in this country would follow the lead of Father Stephen Brown.

Civic libraries, wholly Catholic like Catholic schools, may be a far cry at this time. For the present, the Catholic Library Association, in its first Convention, will have a full schedule in settling immediate needs. Foremost amongst these must be that of creating curiosity for the better Catholic literature of the day. The other literature is sufficiently exploited.

REVIEWS

History of Christian Education. Vol. III. By PIERRE J. MARIQUE, Ph.D., Pd.D., New York: Fordham University Press. \$2.50.

With this volume Dr. Marique, Professor of Education at Fordham University, brings to a close his notable work on the history of Christian education. It fills a necessary place in every school and college library and no professor of education, Catholic or non-Catholic, can afford to reckon without it. Dr. Marique's method is admirable, for it follows the trend of ideas, not of external developments. This volume deals with the period from 1750 to the present day. He sees three great revolutions operating to influence profoundly the classroom: the Enlightenment, the French Revolution, and the Industrial Revolution. To these we owe the essential character of modern education. The ideas underlying them are studied in their principal protagonists, and the student will gain a good, concise idea of the philosophies of Rousseau and Voltaire, Descartes, Locke, and Kant, Darwin and Huxley, John Dewey and others in our own day. It is Dr. Marique's merit that he has seen that the student of education is lost without a knowledge of the philosophies that influenced each age, and that a history of Christian education cannot abstract itself from the times or even from the non-Christian thinkers. There is an interesting intermediate chapter on the Improvement of Method, and a fascinating galaxy of personalities are paraded before us. Not the least important are the paragraphs on Père Girard and Rosmini. The capstone of the volume is the next to the last chapter, on Catholic education, with a rapid survey of the condition of education in several countries, of the influence of Neo-Scholasticism, and a very quotable passage on the essence of Catholic education, much needed in these days of secularism and naturalism in Catholic classrooms. The book is a model of good printing and make-up, and contains many interesting illustrations and an index.

W. P.

St. Francis Xavier, Apostle of the East. By MARGARET YEO. New York: The Macmillan Company. \$2.25.

The heroic figure of St. Francis Xavier looms so large in the modern world that any attempt to make known his character and work is worthy of attention. The material for his life is in itself attractive with its romantic setting in so many parts of the world from Spain to Japan and its variety of actors from the Basque scholar of noble blood who casts aside the honors of the world to devote himself to the unstinted service of the crucified King, to the de-civilized Europeans and the heathen natives of far off India. These different scenes and persons have been vividly depicted by Mrs. Yeo from the early days at Javier to the last longing gaze toward China from the inhospitable shore of the island of San-chian. The human side of the energetic apostle is not obscured; St. Francis appears capable of feeling the joy of triumph and the sting of defeat, and not the least charming features of the narrative are the little touches that bring this out, such as the good natured smile winning even the most hardened, the outbursts of Basque song, and the tossing of an apple into the air in sheer exuberance when days of painful tramping had at length brought near a new scene for preaching the Gospel. But it is the inner spiritual fire that counts most in the life of a saint, and this has been permitted to make itself felt in all the important developments of the missionary's career. The youthful devotions at Javier, the new fire caught from the ardor of St. Ignatius at Paris, the steady purpose and the spirit of sacrifice for the glory of God instilled by the Spiritual Exercises are kept prominently in view and serve to reveal the Saint's heart amid success and failure.

W. A. D.

Crusade for the Anemone. By PRINCESS BIBESCO. New York: The Macmillan Company. \$2.00.

The author of this book is the Princess Bibesco, the wife of the senior Prince, and thus, to be distinguished from the English-born Princess. The Princess Marthe is a Rumanian, but her ordinary vehicle of expression is a French that was deemed worthy of being crowned by the French Academy. In this her latest volume she records a visit to the Holy Land through the medium of

letters; not letters such as a tourist would write to friends, but letters in the classic form of literature. She is vague about the purely material aspects of Palestine, about the details of her actual experiences; her concern is with things of the spirit, with the sacredness that clings to the places where Jesus was, with the memories that these scenes evoke, with the Faith that was here born and that lives in her own soul. Princess Bibesco is a Catholic, and her letters are the outpourings of a Catholic soul seeking to be one with the Christ who lived in Bethlehem and Nazareth, who stood on Golgotha and was laid in the Sepulchre, who visited Mount Olivet and Capharnaum. Each of these five letters has a distinct flavoring and a piquant purpose. The first is to her uncle, the Parisian Abbé, the scholar and patron of artists. The second is to a modern knight, Lord Thomson, who served with the British army that delivered Jerusalem; the third to King Ferdinand of Rumania, who suffered the tragic lot of kings, and the fourth to a Gentile, an agnostic, a man of reason but no faith. The fifth is an Epistle to the Dead, to her dead; it is the genuine cry of a human heart. There is charm, there is intelligence, there is understanding in these letters; there is in them the sophistication of the world and the simplicity of the spirit. The purity of the French in which they were written has been admirably preserved by the English translator, Thomas Kernan.

F. X. T.

The Riddle of the New Testament. By SIR EDWYN HOSKYNES and NOEL DAVEY. New York: Harcourt, Brace and Company. \$2.50.

This is a book to console those who have been rendered uneasy about the New Testament by the attacks of the critics. It adopts the principles of the critical method and applies them sternly, but it rests on a declaration of confidence in the historical accuracy of the New Testament as a record of Christ's life and doctrine. The title is apt to be repellent for those who continue to hold the Scriptures in reverence, since the "riddle" is a product of the prejudiced minds of the critics themselves and has no existence for those acquainted with the overwhelming evidence for the credibility of the Gospels. Such as it is, the "riddle" consists in supposing that the New Testament writings merely represent the beliefs of the primitive Church, and then in inquiring how far the real "Christ of history" differs from this "Christ of faith." The chief characteristic of the critical method is its concentration on the study of the writings themselves to the exclusion of other evidence, and especially of the evidence of the Church. Following this method, the present authors show that the honest and comprehensive application even of the critical method leads to the conclusion that the true Christ of history is faithfully portrayed in the New Testament. Though they suppose that the First Gospel depends upon St. Mark, in an appendix they acknowledge that this "assured result" of criticism is seriously threatened by the testimony of Papias that St. Matthew wrote the First Gospel. The book shows careful and laborious study and makes interesting reading; it is refreshingly frank in its admission of the limitations of the modern method, and it impresses one with the folly of working with inadequate tools especially when the most important questions of religion are examined.

W. A.

Historical Records and Studies, Vol. XXI. Edited by THOMAS F. MEEHAN. New York: The United States Catholic Historical Society.

All students of American history, especially if they are to understand the contribution of the Catholic Church in the upbuilding of our country, or to follow the silken threads of the lives and actions of Catholic men and Catholic organizations in the weaving of the Christian pattern through the woof of evolving civilization, will be deeply grateful to the United States Catholic Historical Society for its splendid annual collection of valuable papers, discourses, documents, and studies, of which volume twenty-one is a worthy addition to the already precious set, as well as for the numerous scholarly monographs which it has issued over a period of years, covering many interesting and too often forgotten phases of Catholic life and influence in America. It was a happy effort

to preserve for the future historian the story of Cardinal Hayes' first official visit to San Antonio and the Southwest where the Church comes, not as a stranger but as a parent, to a civilization which she founded through her intrepid Franciscans, as the scattered names of cities and streets and rivers and the hallowed mission buildings amply testify. Percy J. King has preserved not only the facts but the atmosphere, the enthusiasm, the love that welled from all hearts as the civil authorities welcomed the tactful, big-hearted, gracious Cardinal of New York. An analytical study of contemporary Protestantism by the Rev. Dr. Patrick Healy; the missionary story of Ignatius Cardinal Persico by Shearer; a summary of the Capuchin missionaries by Miller; a glimpse into a Jesuit mission in Pennsylvania by Watts; some facts on the "First Catholic Schools in Lowell" by O'Dwyer, furnish interesting reading. The book is well printed on good paper with strong binding, and the editor, Thomas F. Meehan, and his able Committee on Publication deserve grateful credit for the contribution to the research material of future historians. S. D. F.

The Jesuits and Education. By WILLIAM MCGUCKEN, S.J., Ph.D. Milwaukee: The Bruce Publishing Company. \$4.00.

History testifies to the glory that once crowned the teaching system of the Jesuits. For nearly three centuries, until the utilitarian and materialistic concept of education replaced the then prevailing cultural objective, their schools and colleges were supreme in nearly every country of the world. Students of education and researchers in the field of the history of education are showing a new zeal in unearthing the history of this system of mind and character training which was capable of playing such an important role in the life of the world and in the development of civilization. Unfortunately the Jesuits themselves, particularly in America, have abstained from setting forth their achievements, with the consequence that there are no books available in English for the student who would satisfy his curiosity concerning the much-talked-of *Ratio Studiorum*. William McGucken, S.J., has opened an new era for such research. In "The Jesuits and Education" which is one more of the valuable "Science and Culture Series," Father McGucken has done three things remarkably well: he has briefly summarized the principles and analyzed the practices which are fundamental in the *Ratio Studiorum*; he has reviewed with patient research the beginnings and growth of the Jesuit institutions throughout the United States up to the present, though he was forced to limit himself in his presentation to the secondary schools of the Order; and he has given for the first time an English translation of the *Ratio* as it applied to the "Lower Schools," equivalent to our High Schools. The study has been pursued with critical judgment and impartial, objective statement. The author does not exaggerate the favorable points, nor is he afraid to discover and admit weaknesses where they developed. With a fine philosophical and historical sense he traces the causes, purposes, and objectives which at each stage of development affected the Jesuit system. While he does not attempt to solve the education problem of the present or the future, he stresses the principles involved and judiciously separates those that are essential from the merely accidental. Frequent summaries help to keep the scattered threads of an elaborate skein together and in order; and valuable notes and references throughout point the way to the vast field he has explored. A splendid bibliography of works touching on Jesuit history and education completes the volume, which is well printed on good paper and attractively bound.

F. D. S.

As I See Religion. By HARRY EMERSON FOSDICK. New York: Harper and Brothers. \$2.00.

Within the compass of this book, Dr. Fosdick has set before his readers a clear and concise conspectus of his view of religion. His beliefs and convictions, though often unorthodox and mistaken, are serious and apparently with him sincere. Defining religion as "an individual, psychological experience," Dr. Fosdick asserts that "the genius of Christianity lies in reverence for personality." Concentrating on this idea of personality, he finds the

separation of religion and morals an impossibility; hence his dictum, "Seek a total attitude towards life that will at once be good religion and good morals." In language that is familiar, even commonplace, though always dignified and never intentionally irreverent, Dr. Fosdick very cleverly entices his reader's attention and beguiles his intelligence into a fanciful agreement with his theses. Herein lies the danger of this book. There are eight pages of "Reference Notes" and an "Index of Proper Names." Both are convenient, and each in its own way contributes an air of scholarship to a work that is essentially superficial. M. J. S.

BOOKS AND AUTHORS

Philosophical Studies.—Any reader is bound to benefit mentally from contact more or less direct with the mighty mind of St. Thomas. Hence there is no hesitation in recommending "The Foundations of Thomistic Philosophy," (Herder. \$1.35), by the Abbé Sertillanges. The book is not a résumé; neither is it a learned treatise. It is written for the amateur theologian (may his tribe go on increasing in America as it is in England!). It puts the essentially simple, clear, doctrine of St. Thomas in available form for the man in the street. But it is most emphatically not for the "sappy" soul in search of inspiration in the vain hope of being kicked upstairs. One can only hope that the amateur will have the hardihood to turn from colors and shadows to the strong white light of pure Scholasticism; that he will grasp the opportunity to sit at the feet of a master who reveals truth without attempting to manufacture it.

Under the title "Modern Science and the Truth Beyond" (Benziger. \$1.90), the Abbé Th. Moreux presents an outline of Scholastic philosophy in relation to the scientific problems of today. After a brief essay on the nature of philosophy in general, the author discusses a number of problems in cosmology, psychology, and natural theology as they seem to come in conflict with modern science, justifying at the same time the Scholastic position. His expositions are logical and lucid, yet at the same time simple enough to be followed even by college students. Canon Moreux's transiator is the Rev. Michael Fitzsimons, O.M.I., and the foreword to the translation is by the Rev. T. Corcoran, S.J.

Because the educational activities of the Franciscan Order may not be quite so familiar to the Faithful as their missionary and parish work, the studious reading of the "Report of the Thirteenth Annual Meeting, 1931, of the Franciscan Educational Conference" (Capuchin College, Brookland, Washington, D. C.) should prove decidedly interesting and informing. The papers and discussions are concerned chiefly with philosophical topics. Father Ephrem Longpré makes a splendid application of the psychology of Duns Scotus to contemporary living. There is also a fine summary and analysis of Freud's psychoanalytic theory by the Rev. Hyacinth Barnhardt, O.F.M., and a very practical study of abnormal psychology directed to aiding those who have to guide souls, by Father Edwin Dorzweiler, O.M. Cap.

For the Latin Teacher.—High-school teachers who wish to present Cicero's orations with scholarly fulness and accuracy will find an invaluable help in the loose-leaf volume of "Cicero's Orations" prepared by John A. Fitzgerald, A.B., and Dr. E. Sommer, of Paris. It is unique in its arrangements. The mimeographed sheets contain a portion of the text of the oration with the free translation underneath, while on the page opposite, phrase for phrase, is given the exact English equivalent, usually in a terse, vivacious manner. After each oration are placed well-selected notes which cover the erudition, latinity, and style of the portion discussed. Teachers who have learned the value and helpfulness of this method in Mr. Fitzgerald's juxtalinear Caesar's Gallic War will eagerly seek this new manual on the orations of Cicero; and those who have not yet tried the system have a thrill in store for them.

As students are expected to read something from many Latin authors, Dr. Maurice W. Avery, of Williams College, has prepared an excellent "Latin Prose Literature" (Little, Brown. \$2.40) with apt selections from Cato to Suetonius. The choice

of material is commendable, and the value of moral and character principles seems to have been the guide-rule in selecting. A short sketch of the life and literary works of each author is given before the selections, and generous notes with critical remarks and grammar references make the book most suitable for classroom use.

The Work-book Idea.—Many teachers are bringing into their classes in literature and mathematics something of the laboratory method. Allyn and Bacon offers an elaborate set covering nearly all subjects in elementary and secondary curricula. There are workbooks in chemistry, spelling, algebra, and health. Then there are the two volumes, "Targets for English Practice" and the useful "Wisely Gifford Standardized English Exercises," and "Latin as Latin" as a guide to classes in reading. All are in strong, durable paper covers, and, with the exception of the last two, have perforated pages with holes for files.

School Texts.—Prof. George G. Scott, of the College of the City of New York, has prepared a splendid introductory course in "The Science of Biology" (Crowell. \$3.75) which he has brought up to date from former works in this field. It covers even such advanced branches of biological science as cytology, embryology, and genetics. Of course Catholics have come to expect that the modern scientist will ignore the Catholic viewpoint, but it is handy to have at hand such a collection of information of what modern Science is teaching; and the book is splendidly printed and illustrated.—Two attractive high-school texts, "The First Principles of Chemistry" and "The First Principles of Physics" (Allyn and Bacon) will interest the student and teacher who want the latest in the most modern way. These books have a very up-to-date appearance.

Best Newman Sermons.—It was a happy thought for the friends of the Rev. Daniel O'Connell, S.J., to urge him to edit a selection of Newman's sermons. Already distinguished for his interest in the great Anglican and Catholic scholar and warmly sympathetic with the eminent Cardinal, he could not but bring to his task qualities that would assure its satisfactory completion. "Favorite Newman Sermons" (Bruce. \$3.00) should appeal to the clergy and our cultured Catholic laity, particularly seminarians and collegians. For the one, as the Editor's foreword anticipates, it will prove a convenient *vade mecum*; for the other a felicitous introduction to Newman's fuller sermons and other works. While there will naturally be disagreement among the Cardinal's admirers as to just which of his sermons are to be considered favorites, no one will honestly quarrel with Father O'Connell's excellent choice. The volume exemplifies our finest English style and our most cultured and effective preaching. The printing and binding are good.

For Secondary Schools.—"Plain English" (Ronald Press) is just what its name would suggest: helps to stimulate invention by the use of the senses and exact expression in plain, simple words and sentences. Examples of everyday writing are used as models, and a healthy attitude is developed.—"Writing Craft" (Scott, Foresman), by C. H. Ward, contains the usual principles but in a rather unusual way and attempts to equip the high-school student with his literary "kit" so that he can help himself when the occasion demands expression in the written word.—The "Fifth Book of the Cathedral Basic Readers," ably edited and arranged for Catholic Schools by Dr. John O'Brien of the University of Illinois, continues the high standards set from the beginning of the Life-Reading Service.—The American Book Company offers a very attractive set of science readings in "Science Related to Life." Book one tells the story of water, air, and sound; and Book two shows the principles of heat and health. Lawrence and Raynor have also prepared a very practical workbook for "First Year Latin" (American Book Co.) which has many useful schemes and suggestions.—Ruth

McKoane has prepared a most timely aid, "The Way to Learn" (Allyn and Bacon), which is a manual of guidance study. Students should be taught how to study and should be guided in cultivating the correct habits of body and mind for richer years of scholarship.—Another volume of "The Reference Shelf" has just been issued by the H. W. Wilson Company. "Education by Radio" is a student's library on the subject in question, selections being given which show the problem from both sides and supply abundant material for writing and debate. Miss Muller has compiled this with great care, and the arrangements, bibliographies, and printing are up to the standard of this valuable aid to school libraries.

Religious Texts.—The Bruce Company of Milwaukee has just published in very attractive form the large and small size "Catechism" by the Rev. Joseph A. Newman. Important lessons are drawn up in the form of a brief with indentations to help the eye and memory, and the pages are thus interesting and attractive.—Mary G. McMungle has given us a "Teachers' Manual" to be used with her "Art Education Through Religion" (Mentzer, Bush). It is a worthwhile effort to combine the spiritual and art objectives which enter into the forming of refined Christian character. It is full of valuable and appealing materials, and beautifully set up.

Spiritual Helps Through the Year.—Sister M. Fidelis and Sister M. Charitas, of the Sisters of Notre Dame, have prepared a valuable help for teacher and pupil in "A Character Calendar" (Bruce, \$1.50). This new and pithy collection of the lives of the saints, with an ideal, a motto, a virtue, and a slogan for each day is practical and appealing. The fact that it is a compilation of material from the liturgy, Imitation of Christ, and the Bible makes its subject matter very desirable in this usable form. It furnishes not mere reading matter but incentives to action.

Another treasure of Catholic thoughts and ideals for each month of the year is "The Claver Almanac for the African Missions" (Sodality of St. Peter Claver. 25 cents), a real family treasure. This book is a very good example of "much in little." It inspires one with zeal for souls, especially for those in the heart of Africa. Its religious calendar is very helpful, its stories interesting, and its illustrations clever.

Valuable Aids in Domestic Science.—By reason of her wide experience in this field, Miss Cora M. Winchell is exceptionally well fitted to discuss the broad subject of "Home Economics for Public School Administrators" (Bureau of Publications, Teacher's College, Columbia University. \$1.50). Supervisors will find the subject matter most helpful, especially the chapters dealing with the organization of curricula, and rooms and equipment. This book will be useful to instructors giving courses in home economic methods of teaching.

Everyone, from the beginner to the specialist in nutrition, realizes the advantage of being able to secure one book which contains in it reliable, practical, and well arranged food data. Such a *vade mecum* is "Tables of Food Values" (Manual Arts Press, Peoria, Ill. \$2.00), by Alice V. Bradley. In the Tables one discovers abundant information with varieties of computed recipes in condensed and understandable form. Dietitians, physicians, nurses, and students will welcome this book with its authentic and convenient contribution to the Science of Nutrition.

The Washington Bicentennial Anniversary has aroused interest in the historical events of 1732. One quite naturally wishes to know something of the food of those days, and how its recipes compare with those of the modern culinary art. This collection, "Martha Washington's Rules for Cooking" (Ransdell Incorporated, Washington, D. C. \$1.00), of "Ole Virginny" recipes is fascinating, and helps one to feel the warmth of hospitality that was expressed when these "receipts" were prepared and served. It enables the modern home economist to understand "happy prehistoric days" and to appreciate present day specific recipes.

From the Pamphlet File.—While the Papal Encyclical on Christian Marriage has been given wide circulation, nevertheless it is so comprehensive and on many points so technical that the Catholic laity will welcome its discussion in catechetical form prepared by the Rev. Arthur Vermeersch, S.J., and translated by the Rev. T. Lincoln Bouscaren, S.J., under the title "What Is Marriage?" (America Press. 25c.) It is a practical handbook that both our young people and their married elders may well consider a *vade mecum* on the great question of marriage.—Also catechetical in form is "The Golden Way of Truth" (Turnhout, Belgium: Brepols' Catholic Press. 1 s) by F. Hendrichs, S.J., translated from the Dutch by J. H. Gense, S.J. This is a summary presentation of the entire Catholic doctrine.—The sick and suffering will get much consolation from "The Art of Christian Suffering" (The Hermitage, 1908 Bayard Avenue, Wilmington, Del.), a brochure according to the spirit of St. Francis de Sales, translated from the French by P. J. Chambelland, O.S.F.S., by L. Jacquier, O.S.F.S.

Recent publications from the *Queen's Work* include "The Unconquerable Church" by Owen Francis Dudley; and five new pamphlets from the fertile and charming pen of the Rev. Daniel A. Lord, S.J.: "My Faith and I," "Gateway of Grace," "Christ the Modern," "Whose Country Is This?" and "Why Leave Home?" (10c. each).—The Paulist Press announces "Devotions in Honor of Blessed John Bosco," by the Rev. William E. Hayes; "Whose the Blame?" by the Rev. Wilfrid G. Hurley; "The Gossipers," by Charles L. Cunningham; "The Trinity of Unrest," by Dr. John J. A. O'Reilly; "Our Guardian Angels," by the Rev. Joseph Husslein, S.J.; "Capital and Labor" by John A. Ryan; "Who Is the Pope?" by the Rev. M. D. Forrest, M.S.C.; "Parent and Child" by the Rev. Edgar Schmiedler, O.S.B. (5c. each).

New mission literature includes "The Boys Who Wouldn't Die," a story of the Boxer revolution, by the Rev. James F. Kearney, S. J.; "The Story Wonderful," a Mexican mission tale, by the Rev. Joseph C. DeRop, S.J.; "A Shepherd Staunich," the tale of St. Anthony Daniel, by the Rev. Neil Boyton, S.J. (Jesuit Mission Press. 5c. each), and "William Stanton of Belize," by the Rev. Martin I. Carrabine, S.J. (Jesuit Mission Press. 10c.).

Following the publication of the Encyclical "Lux Veritatis," the Rev. Anthony J. McBriarty, C.S.S.R., delivered a course of sermons on church unity at St. Peter's Church, St. John, N. B. These he has gathered together in a small brochure, in which is included the Encyclical, and published under the auspices of the Holy Name Society of St. Peter's parish. It is entitled "The Catholic Answer" (10c.). The discourses are concerned with the Bible, the truthfulness of the Church, infallibility, papal supremacy, and Our Lady.

Books Received.—This list is published, without recommendation, for the benefit of our readers. Some of the books will be reviewed in later issues.

ADMIRABLE VIE DU CURE D'ARS, L'. Francis Trochu. Emmanuel Vitte.
CANDLESTICK MAKERS, THE. Lucille Papin Borden. \$1.50. Macmillan.
CATHERINE TEKAKWITHA. Edouard Lecompte, S.J. \$1.10. Tekakwitha League.
CHRYSALID. VOLUME IV. Mount Mercy Academy, Grand Rapids, Mich.
CHURCH IN THE ROMAN EMPIRE, THE. P. Gardner-Smith. \$1.25. Macmillan.
FOR DAYS AND FOR SEASONS. Rev. Michael Andrew Chapman. \$2.50. Herder.
FUNDAMENTALS OF ECONOMICS. R. O. Hughes. Allyn and Bacon.
GOSPEL GUIDE, THE. William A. Dowd, S.J. \$2.50. Bruce.
HEGEL: NEL CENTENARIO DELLA SUA MORTE. Società Editrice "Vita e Pensiero."
HINDOO HOLIDAY. J. R. Ackerley. \$2.50. Viking.
HOUSE THAT FREUD BUILT, THE. Joseph Jastrow. \$2.50. Greenberg.
INTRODUCTION TO SOCIOLOGY, AN. Edited by Jerome Davis, Harry Elmer Barnes, and others. Heath.
MAD PUPPETSTOWN. M. J. Farrell. \$2.00. Farrar and Rinehart.
MAN'S GREAT ADVENTURE. Edwin W. Pahlow. \$2.12. Ginn.
NETWORK OF STARS, A. Evelyn M. Watson. \$1.50. Christopher.
NEW GENERAL BIOLOGY. W. E. Smallwood, Ida L. Reveley, and Guy A. Bailey. Allyn and Bacon.
OWEN D. YOUNG: A NEW TYPE OF INDUSTRIAL LEADER. Ida M. Tarbell. \$3.00. Macmillan.
OXFORD MOVEMENT, 1833-1845, THE. R. W. Church. \$3.00. Macmillan.
PIUS XI. Denis Gwynn. Holme Press.
PRINCIPLES OF ANIMAL BIOLOGY. A. Franklin Shull. McGraw-Hill.
PRINCIPLES OF ECONOMICS. Frederick S. Deibler. McGraw-Hill.
PRINCIPLES OF SOCIOLOGY. Frederick E. Lumley. McGraw-Hill.
REMAKERS OF MANKIND. Carleton Washburne. \$3.00. John Day.

Communications

Letters to ensure publication should not, as a rule, exceed 500 words. The editors are not responsible for opinions expressed in this department. No attention will be paid to anonymous communications.

"Does Over-population Make War?"

To the Editor of AMERICA:

Mr. W. F. Kuhn [AMERICA, May 21, 1932] is quite right in saying that I am a sociologist and not a historian. I have no doubt that Mr. Kuhn knows a great deal more history than I do. I do, however, know enough history to be aware of the fact that the conventional historical writing of the past has been inclined greatly to overstress the political, religious, and military aspects of human affairs, including the causation of wars, and to underemphasize or neglect the basic social and economic factors. I am also aware that by the quotation of detached passages from single authorities almost any historical thesis can be supported.

I recognize clearly what Mr. Kuhn says about the limitations of space and the difficulty of getting access to first-hand material. I should like, however, to call attention to the extraordinary situation into which he allows himself to fall. Referring to the Crusades, Mr. Kuhn quotes from one account of the address of Pope Urban II at the Council of Clermont, 1095, and concludes that "there was not the 'threat' of over-population." But if he had consulted the whole of this address he would have discovered the following striking passage:

Let none of your possessions detain you, no solicitude for your family affairs, since this land which you inhabit, shut in on all sides by the sea and surrounded by mountain peaks, is too narrow for your large population; nor does it abound in wealth; and it furnishes scarcely food enough for its cultivators. Hence it is that you murder and devour one another, that you wage war, and that frequently you perish by mutual wounds. Let therefore hatred depart from among you, let your quarrels and let wars cease, and let all dissensions and controversies slumber. Enter upon the road to the Holy Sepulchre; wrest that land from the wicked race, and subject it to yourselves. That land which, as the Scripture says "floweth with milk and honey" was given by God into the possession of the children of Israel.

This is taken from "The First Crusade; the accounts of eye-witnesses and participants," by August C. Krey, Associate Professor of History in the University of Minnesota, Princeton University Press, 1921, page 31.

What more could one ask? Here we have a statement from the highest Catholic authority, the Pope himself, saying that large population and scanty food were causing wars among his hearers themselves, and urging them to embark upon a great military enterprise for the sake of securing more land.

I do not propose to enter into a detailed criticism of the other instances by Mr. Kuhn, but will simply repeat my observation that a complete use of all material may sometimes bring a result directly opposite to that produced by limited citations. I will, however, refer to two other of the cases which he cites. The first is the Norman Invasion of England. All that we need to remember in this connection is that the whole Nordic movement into England was simply the result of over-population in North-western Europe, and that the Normans would never have been in France at all if they had not been squeezed out of their home land by excessive population growth, intensified by the pressure of Asiatic hosts suffering from over-population in their own territory. The second instance is the Anglo-French War of 1803. In the quotation from Professor Hayes which Mr. Kuhn cites, this war is described as an "economic and commercial war" over colonial possessions. Now most economic and commercial wars and most colonial enterprises are the expressions of a deficiency of supporting power in the home land to sustain a growing and energetic population—in other words, of over-population.

The factor of population pressure may in some instances be rather remote, and may work in a devious way. As an example, we may consider the building of the great wall of China which

diverted the overflowing Mongol hosts from their natural channels eastward, and turned them westward, thereby contributing directly to the downfall of the Roman Empire.

In view of all the volumes that have been written about the causes of the World War, it would be absurd for me to attempt to enter into any discussion of that problem with Mr. Kuhn. For myself, I will simply say that I do not understand how any man can dismiss that subject without giving any recognition to the part played by the rapidly growing population of Germany, and Germany's unquestioned desire to secure profitable outlets for the excess of that population. I should like also to ask Mr. Kuhn whether he does not think that the over-population of Japan has anything to do with the threat of war in the Far East.

New York.

H. P. FAIRCHILD.

Professor of Sociology, N. Y. U.

To the Editor of AMERICA:

Referring to Urban's "address": Mann in Vol. VII of his "Lives of the Popes in the Middle Ages," notes four sources from which knowledge of the "address" comes, giving its headings also. In a note, page 301, he says: "The headings of Urban's speech as given in the text are found for the most part in all four authors, Cf. 'Gesta Francorum,' i-2. The speeches put into the mouth of the Pope by later writers have no value." Consequently there is the strongest probability that Urban never spoke as Mr. Fairchild indicates, for among the headings *Over-population* does not appear. But there were wars and starvation. Wars, because of petty grievances and jealousies; starvation existed because there were huge estates for the few, no land for the many, too many cultivators for too little land in their possession. The land was there, but it was not justly or equitably distributed. Witness the papal "Charity" decrees of this period, and the hortatory speeches of the Fathers.

"The Nordic movement into England" is an obscure phrase. The Normans came after the Conquest through stimulated trade and the favorable attitude of William towards merchants. The "Asiatic hosts" did not force the Normans from their Scandinavian home, for their "pressure" had ceased some 200 years previous to this movement. The German movement of 300-600 is not the question, though caused in part by these barbaric inroads.

The "Mongol hosts" waged wars of conquest, unhindered by the great wall of China; and with all of Asia around them, these "hosts" were not suffering from "over-population."

Germany had colonies for her growing population, to supply what "deficiency of supporting power" might be imagined to have existed, but her colonists in thirty years numbered only 24,000, while her emigrés to America in 1912 and 1913 were twice as many. The people preferred easy living to hard, prosperity to farm work. Japan has duplicated this period of German expansion closely, assumptions lacking definite proof to the contrary notwithstanding.

It is clear that Mr. Fairchild has not been successful in substantiating with proof his universal statement; "There can be no doubt that practically every great international war in history has had as a contributing, if not dominating, motive the pressure of population upon the land resources of one people or another. . . ."

This opinion with regard to the causes of international wars is a favorite proposition of Mr. Fairchild. The *New Republic*, Oct. 16, 1929, printed an article by him entitled, "The Facts about Birth Control," in which the author says, most specifically, "From time immemorial, population pressure has been the dominating cause of war" (italics mine).

In his letter, Mr. Fairchild says, "I am also aware that by quotation of detached passages from single authorities almost any historical thesis can be supported." Yet, on his own unsupported authority, which is very "single" and "detached," he makes a universal statement on the causes of wars which in no way can be sustained. Further, Mr. Fairchild is an ardent supporter of Birth Control. Could this have an influence, perhaps unconscious, on his historical convictions?

Hollis, N. Y.

WILLIAM F. KUHN.